SPECIAL ISSUE

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Worship in the Protestant Tradition

•

THE LITURGICAL RENEWAL

•

RESPONSE TO A DIVINE INVASION

•

FORMS, LANGUAGE, ORDER, MUSIC OF WORSHIP

•

ARTICLES by G. McLeod Bryan, Lena Clausell, Lauriston J. Du Bois, Douglas Horton, Donald Macleod, W. B. J. Martin, Massey H. Shepherd, Jr., T. C. Smith, and Dwight Steere

APRIL 1961

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Vol. 18, No. 2 • April 1961

EDITORIAL STAFF

Exec. Editor, MARION J. CREEGER
Consultant, GLENN WITHERSPOON
Editor, LAWRENCE P. FITZGERALD
Asst. Editor, IRENE MURRAY
Circulation Manager, ISABEL SENAR

EDITORIAL ADVISORY COUNCIL

GEORGE AUS
EDWIN PRINCE BOOTH
FRANCIS L. BOUQUET
JOHN BRIGHT
ROBERT McAFEE BROWN
HAROLD DEKKER
HERBERT GEZORK
GEORGE M. GIBSON
PERRY EPLER GRESHAM
STANLEY R. HOPPER
ALLEN O. MILLER
ALBERT T. MOLLEGEN
KARL A. OLSSON
M. EUGENE OSTERHAVEN
ALBERT C. OUTLER
LISTON POPE
NATHAN A. SCOTT, JR.
T. C. SMITH

OFFICERS OF THE COMMISSION

Chairman, HENRY I. LOUTTIT
Vice-Chairmen, JAMES V. CLAYPOOL
HAROLD DEKKER
Treasurer, CAWLEY H. STINE
Secretary, CLAUDE H. PRITCHARD
Executive Secretary, M. J. CREEGER

ARTICLES

God and the Way Man Worships Him ..... G. McLeod Bryan 3

Worship as Response to a Divine Invasion ..... Douglas Horton 7

Worship and Today's Child Lena Clausell 14

Forms of Worship in the Protestant Tradition Donald Macleod 19

What People Expect from Worship ... Lauriston J. Du Bois 28

The Liturgical Renewal of the Church Massey H. Shepherd, Jr. 33

The Language and Order of Worship ..... W. B. J. Martin 39

Music in Protestant Worship Dwight Steere 45

The Importance of Private Worship ..... T. C. Smith 51

DEPARTMENTS

Editorial 1
Books 57
Contributors 64

MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

Copyright © 1961 by The General Commission on Chaplains and Armed Forces Personnel.

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

The Minister and Worship

DR. DOUGLAS HORTON says we may see the minister's task in three concentric circles: (1) To bring worshipers as close to Christ as he can within the context of worship; (2) to help his congregation to carry the fundamental relationships of worship—God to man, and man to man, knit together in Christ—to the boundaries of the parish; and (3) to help them also carry these relationships to the boundaries of the world.

Thus we see the major task of the minister tied on to the worship experience.

Worship has been defined: "To worship God is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

To help others worship we must learn truly to worship ourselves. If we follow these suggestions of an anonymous writer, in his rules for daily life, we should be better able to help others worship:

Begin the day with God;
  Kneel down to him in prayer;
Lift up thy heart to his abode,
  And seek his love to share.

Open the book of God,
  And read a portion there;
That it may hallow all thy thoughts,
  And sweeten all thy care.

Go through the day with God,
  Whate'er thy work may be;
Where'er thou art—at home, abroad,
  He still is near to thee.

Converse in mind with God,
  Thy spirit heavenward raise;
Acknowledge every good bestowed,
  And offer grateful praise.

Conclude the day with God,
  Thy sins to him confess;
Trust in the Lord's atoning blood,
  And plead his righteousness.

Lie down at night with God,
  Who gives his servants sleep;
And when thou tread'st the vale of death,
  He will thee guard and keep.

TO GO WITH GOD

To go with God is to go
with love in the heart and know
understanding, and have concern
for one's fellowman, and learn
trust; and to have foresight
for the victory of right.

Not to sleep idly at ease
among scenes that praise and please,
but to struggle, at times, be torn
by mockery, hate and scorn
as you company Truth abroad—
This is to go with God.

—Helen Harrington

By G. McLEOD BRYAN

GOD and the Way Man Worships Him

THAT mankind may worship God in a loose and nonformal fashion is manifest in the skimpy but nonetheless tangible religion of the United Nations center in New York City. Representing a hundred-odd nations with nearly all of the world's major cultures participating and being a political medium, the UN is naturally reluctant to get involved in religious differences. Yet religion is present: in man's highest ethical motif as expressed in the words of the prophet Micah, "and they shall beat their swords into plowshares," emblazoned on the external walls; in the meditation room which by the deliberate omission of symbols promotes the mystic communion with the Mysterious Unknown; and in its statue of Zeus in the main lobby, which calls attention to a god which is as dead a god as can be found but yet whose culture is very much alive in its influence on the modern world.

But mankind is customarily not content with mere fleeting and negative references to deity. He wants more tangible and routine symbols, moments, and monuments to facilitate and memorialize his relations to his god. While "the Power beyond ourselves making for righteousness" may not always have the same characteristics and indeed may be viewed so negatively as to be considered the Unutterable, man's religious expression tends to fall into three major forms.

The three rudimentary expressions of religion are the cultic (*cultus*), the doctrinal (*dogma*), and the ethical (*ethos*). The philosopher William Ernest Hocking refers to them as religion at the level of celebration, religion at the level of clarification, and religion at the level of con-

secration. All religions have manifestations of each level, but some religions lean more toward one level than toward the other two. For instance, in Western European Christianity, religion which stresses the rational is of the second level and accounts for Kant's demand for "religion within the realm of reason alone." Again, religion which stresses the moral and humanitarian falls within the third level and accounts for Matthew Arnold's definition of religion as "morality clothed with emotion."

But it is difficult to find religion which does not also incorporate as primary datum the elementary experience of the devotee toward the Ultimate, the Eternal. Rudolph Otto labeled this beginning experience in religion *mysterium tremens*, the initial awe of the individual before a presence sublime and unexplainable, the Other. Martin Buber suggests that it appears in the first admission of the believer in the *Thou-ness* of one's relationships. Wherever it is felt worship occurs, and wherever there is an effort, organized and traditional, to recapture this experience worship continues.

Argument prevails among philosophers of religion as to which of these elements comes first, as to which is more basic, and as to which comprises the continuum of religion. It is unlikely that the argument can be finally settled, and for that reason perhaps we should not use the term "level" but rather "category." In this article, we shall assume that all three categories are essential.

Returning to the illustration of the United Nations center, it is noteworthy that the world's nations could readily unite on the universal humanitarianism expressed in the longing for peace of the Judaeo-Christian scripture and on the placing of the statue of the good-and-dead god Zeus, but could not agree on worship. Nonetheless, the empty room open to all who wish to meditate upon deity in their separate ways is an arresting testimony to the reality of worship even at the world's political center.

TRADITIONALLY though, the cultic expression of religion has fallen into certain discernible patterns: holy days, holy persons, holy places, holy objects, holy writings, and holy practices (i.e., "holy" or sacred as over against the profane and ordinary). Some religions try to bridge the gap between the sacred and the secular, to minimize and even to obscure the division between the two. But always in worship

there is the emphasis, strong or small, upon the division. When man turns toward God, the All-Holy, everything around him and within him becomes unholy: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isaiah 6:5).

Well-known are the holidays of the Muslims, Jews and Christians. The Muslims have their Fridays and their Ramadan; the Jews their Sabbaths and their Passover; the Christians their Sundays and their Easter. In fact, for all three the whole year has a holy calendar of festivals. Much of it is admittedly based upon the lunar calendar of pastoral peoples, but this has been embellished and transformed into epochal occasions. To draw upon an illustration from the Ibos in Eastern Nigeria, a contemporary primitive peoples where I worked for a while, they celebrate a holy day every fourth day within the lunar month of seven weeks and have an annual yam festival.

Likewise, the holy men of many religions are most familiar: the hermits of Tibet, the yellow-robed monks of Buddhist Thailand, the Yoga and the Brahman of Hindu India, the Sufis and the Maulvies of the Muslim Near East, the Nabi (prophets), the Levites, and later the rabbis of Judaism and the clergy, monks and nuns of Christendom. Similarly, the holy centers of these religions are heralded all the way from the Ganges, the holy river in India, to the Mecca, the holy rock in Arabia, to the holy city claimed by three religions in Palestine. Also the sacred writings of many religions are catalogued. Ballou's *Bible of the World* contains excerpts from thirty-six sacred sources limited to just the world's major religions. It does not, for instance, include the Book of Mormons or the Manual of Discipline from the Qumran community.

Holy objects and holy practices continually multiply and extend themselves in all religions: for instance, the five-fold vows of the Muslim, the eight-fold way of the Buddhist, or the Yoga of the Hindu. Not all the ritual in worship is liturgical. In fact there is often a thin line between what is liturgical and what is moral in the matter of keeping one's self unspotted from the world.

And usually among all who worship there is a sharp reminder, after the advice of Eckhart, "He who seeks God under settled form lays hold of the form, while missing the God concealed in it." By no means is all reverence in routine worship deadening and empty. Nor

is it likely to pass away quickly as mankind becomes more "mature," as the eighteenth and nineteenth-century secularists were fond of predicting. In worship, mankind, *homo religiosus,* is apt to search himself, find himself, and lay hold upon reality and power available in no other way. To be sure, there are many who worship for vain and selfish motives, as the writer of the Bhagavad Gita pointed out long ago. But for what he calls "the man of spiritual discrimination" there is the rare delight of union and fellowship with the God behind the gods.

But the man of discrimination
I see as my very Self.
For he alone loves Me
Because I am Myself,
The last and only goal
Of his devoted heart.

Through many a long life
His discrimination ripens;
He makes Me his refuge,
Knows that Brahman is all.
How rare are such great ones!

And there are those like Jeremiah and Jesus who can push aside the Cloud of Unknowing and can live at the moment as if they are in the fulfilled hour of their prophecy. "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father" (John 4:21). They saw the end of all externals: circumcision, the Ark, Temple, law and sabbath. And envisioned the time when every heart communed with the Infinite in spiritual nakedness. "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth" (John 4:23, 24). Will this time ever come? The record of religion suggests that man will continue to express his reverential creativity in the many ways he seeks God, the foundation of his being.

FOUR TO DO

1. To think without confusion clearly.
2. To love his fellow man sincerely.
3. To act from honest motives purely.
4. To trust in God and heaven securely.

—Henry van Dyke

By DOUGLAS HORTON

Worship as Response to a Divine Invasion

I PROPOSE to consider certain aspects of one of the strangest facts of human existence: worship. From first to last I shall look at it through the eyes of a Christian, for it is Christian worship only that I know personally, and to it alone I can bear witness. . . .

Worship is an end in itself. In worship I am not busied with a means to something else. I am not then making money for the sake of something on which I may later spend it; not then striving for position of one sort or another for the sake of enlarging my influence or gaining some fulcrum whence to move my world; not then even wrestling with the thinkers of the past and their books for the sake of consolidating my thought. By worship one is delivered from that wheel of existence which ordinary motivation seems to produce. Stop almost any man hurrying at noon across the corner of Church and Elm Streets. "Why are you hurrying?" "I want to get to lunch." "Why to lunch?" "In order to eat." "Why eat?" "In order to have some strength." "Why strength?" "In order to get my work done." "Why work?" "In order to make some money." "Why money?" "In order to buy food." "Why food?" "In order to have some strength." And so on, full circle after full circle. Worship, at least, is not like that. When I try to worship for the sake of some remuneration that may accrue, worship ceases to be worship, for then it begins to use God as a means to something else. One worships God purely for the sake of worshiping God.

No human being invited worship. At least every Christian worshiper —and perhaps every true worshiper—knows that worship is a response

Condensed from *The Meaning of Worship* by Douglas Horton (Harper & Brothers 1959) and reprinted by permission.

to an experience originally brought to him. He does not take up the fact of God as one among several possibilities, nor does he regard bowing before him as an interesting pastime which he has devised for himself. Always the initiative lies with deity; and though we sometimes speak of discovering God, he is always discovered as the discoverer of ourselves.

> I sought the Lord, and after I knew
> He moved my soul to seek him, seeking me;
> It was not I that found, O Saviour true:
> No, I was found of thee.

The preposterousness of inventing a god to worship was clearly in the mind of Talleyrand when the theophilanthropist LaRévellière-Lépeaux reported to him his disappointment at his failure to establish his new rationalistic religion of benevolence. He complained that his propaganda seemed to be making little headway.

> The ex-bishop politely condoled with him, feared it was indeed a difficult task to found a new religion, more difficult than could be imagined, so difficult that he hardly knew what to advise! "Still"—so he went on after a moment's reflection—"there is one plan which you might at least try; I should recommend you to be crucified and rise again the third day."

The very idea that human contrivance has anything whatever to do with the source of worship is repugnant to the worshiper: in worship he responds to God and God alone.

There are those who say that we worship because our friends and neighbors, that is, those who control our environment, do so. Our parents, in especial, are held responsible for our custom of worship. They are thought to have imparted the habit to us with such perfection of pedagogy that it is now lodged in our lives as a veritable appetite from which we cannot depart. That the forms we use in worship, the shape our symbols take, have been dictated by the influences of environment, few would gainsay. I take it that not many of us who speak English can enjoy public worship fully and deeply except when it is in the English language, our mother tongue. A whole worshiping congregation may be carried to the throne of Christ by one of those rare ministers of his who has the grace to pray with the tongue of angels . . . only when both the minister and the people are children of the same culture. But this is to say only that the lamps of worship come from the environment—not the light itself. The argument that

worship as such comes to us from, let us say, our forebears, is a somewhat feeble one, for if you follow the line of succession back you must eventually in the prehistoric twilight come upon a first anthropic ancestor who started the chain. You have here the dilemma of Lucretius, who, though he could describe with glowing imagination how the world developed in a sheer mechanical way, one atom displacing another and forming new shapes in evolutionary sequence, could never quite explain on this basis how that first atom was displaced. Some Cain, some Abel in the hidden past had the bright idea of bringing an offering to the Lord in worship. Why did he do that? Why did he not act like any other member of the animal kingdom and go about his hunting, eating, sleeping, and courtship without reference to deity? The etiology of the situation demands a better answer than is given in the reference to parental instruction or to any environmental source.

Worship often surprised the human mind, coming to it not at all in a decent episcopal succession but with sudden anabaptist spontaneity. There is in New England a humanistic church in which, according to the irreverent, the name of God has not been heard since the sexton spilt some hot lead on his hand. Something should be said for that sexton: he was at least not insincere; he spoke with feeling; his words were not formalistic and empty. Perhaps we might say that he went down justified, as many a man does not who goes to church and utters the name of God simply because his neighbors do or because he has it before him to read from a book or from his memory. Now expletives, as we know, if they are said in earnest, are forced to the lips in moments of crisis—and it is interesting that at such a time it is usually the name of God that escapes the barrier of one's teeth. I cannot call the use of profanity worship, but if it did not have vestiges of worship in it it would not be pro-fane; and its way of bursting out in an unexpected situation is a mark of its kinship to worship, which often has a similar kind of origin.

The appeal to deity is as it were forced to the lips as to the mind when the universe surprises or lays unwonted pressure upon one. Take the matter not at the individual and selfish level but at that of concern for someone else. Recall the passage in Tolstoy's classic, *Anna Karenina,* in which the hero of the tale, if it can be said to have a hero, finds himself outside the room in which his wife is in pangs of pain and may be even at the point of giving up her life. Levin, in whom the author

is depicting his own life in one of its phases and who is a professed agnostic, paces up and down in desperation, calling out, "God have mercy, pardon and help us!" Being of a philosophical turn of mind, he catches himself in an ambiguous position: rationally he knows or thinks he knows that he ought not to be lifting up any prayer whatever, but actually his real self is in the prayer rather than in his reflection concerning the inappropriateness of it.

Our divinity schools during the last ten years have had in them not a few men who in their battle careers in the armed services were surprised into worship. Though without training in the things of religion, they were not without sensitivity and, as a result, the uncovering of a life-and-death need for God in the midst of a situation of stark reality came to them as un-anticipated revelation. Never before in history have the schools of this type received so many applications from prospective ministers who fill in the line where they are to name the denomination in which they have been born and bred with the word: "None." The number of such prospective students is not large, to be sure, but there are enough to indicate that worship does not necessarily come to a man through his ancestry, spiritual or physical.

That God is creator is nowhere more surely indicated than in the religious life itself. It is God who lays his hand to the dust of our experience, and man miraculously becomes a living soul—and knows it, and wants to worship.

WHEN God speaks in one of those experiences which can perhaps best be called sacramental—when he steps out of the bright, variegated shadow which is the world and makes himself known—it is to a human soul that he presents himself. The experience is always fiercely personal. When you truly encounter him, it is not as a chance passerby, from whom you may turn away without ado. You do not make a lighthearted decision to recognize him or not to do so. Once you are aware of him you are more likely to take up the psalmist's moan, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence?" (Psalm 139:7). When *he* speaks, his words reach their hearer, even if if he be an over-hearer. It is easier to take nonchalantly the lightning that strikes near you than God.

Often, as we know, the first experience of religion is in the form of searching. This is normal in contemporary Christianity. Indeed, for

Christians the gospel never loses this ingredient, though as the life of worship matures, the element of finding is more and more recognized and clasped to the soul. . . .

The experience of dimly felt first-revelation is not only a question. It is a sense of being demanded. The soft unceasing steps of the Hound of Heaven begin to be heard. There is resistance to being overtaken, but this loses its power as the divine requisition makes itself known. Of such an experience C. S. Lewis writes:

> I had always wanted, above all things, not be "interfered with." . . . You must picture me alone in that room in Magdalen, night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of him whom I desired so earnestly not to meet. . . .

The question felt by Christians presently opens into an answer, the demand into a sense of being supplied. Here paradox rules. The very search for God already includes a finding of him. It is a sweet and lovely hour when one awakens to this truth. Augustine Sabatier on coming upon it in Pascal felt himself to have discovered a key to the meaning of existence. Pascal, meditating upon Christ, had with the ears of the spirit heard him say to him, "Thou wouldst not seek me hadst thou not already found me." Yes: if you were an animal, as some have said that you are, or a vegetable, as others incline to hold, or a congeries of atoms swirling about in the interesting configuration we call a human being, and nothing more, one would think that the mere law of momentum would hold you in contentment to your animalhood, your vegetableness, or your atomicity. Why should a mere animal want to be anything but an animal? The very fact that you ask after something else is an indication that something else has touched you at the heart of your being. Who would seek Christ whom Christ has not found? . . .

Sooner or later, however, the experience of God as the one and only answer to the question and the felt demand of the existence he has given us must come to its maturity and be recognized and embraced. God is not understood in his fullness until, responding to him, we know him as the answer. The sacramental experience turns into personal worship when I realize that God is present and that I am not asking him a question to which he may give an answer but that he *is* the answer to the deepest longing of my soul. In him we come to realize we are at home. . . .

Worship is realized as the maintenance of a primordial relationship

between yourself and the sources of your self's life roughly and analogous to the relationship between flower and sunshine, the thinking mind and the truth. You cannot get along without it. It comes to you as a kind of demand but as a demand with which your whole being collaborates, for you cannot avoid it and continue to be yourself. It is, say, like mountain climbing to the mountaineer: men have tried to climb Everest and have now succeeded, simply because (as Mallory remarked) it is there. . . .

To the question, What impels you to worship? only one answer is ever given by the worshiper: it is God alone who calls you to himself. . . .

The relationship of the soul to God is that of a responder.

Worship, including the individual kind which I am describing, is the *response* to the divine initiative. When you are accosted from behind the veil that separates the unseen and eternal from the visible and temporal, you do something about it, especially when you conceive God to be alive and concerned. Nowhere is the saying of the old philosophers, "Being requires action," more clearly illustrated than here: one cannot *be* in God's presence without suiting action to the circumstance. . . .

A sacramental experience makes subsequent, regular, formal worship possible and necessary. Once an individual has met his God, the curtain between heaven and earth is thinned to gossamer and he cannot but make plans to live in the presence of that God, returning ever and again to acknowledge him. The basic difference between the God-man meeting in the kind of sacramental experience I have been describing and the meeting in formal worship is, as I have suggested, that the former is aureoled with the awareness that God has taken the immediate initiative, whereas in the meetings where memory plays a part, though God is present, we have a part in initiating the encounter. Worship is always a direct response to a felt experience of God or a celebration of that experience which, because God is alive, eternal, and omnipresent, becomes a re-enactment of it, though partly under our own auspices. . . .

The extraordinary element in worship is that it is directed to God, whom the worshiper never sees or otherwise apprehends through perception of the senses. Nor can the worshiper comprehend him. He is neither the quarry of eye, ear, or any other organ nor the result of cogitation upon anything that these alert organs bring in.

God is not an object of the senses as the things of nature are. . . .

Let us continue to stress the point, however, that though God does not

come to us through the senses, it is undeniably true (as the religious man who trusts his best moments knows) that we have contact with him. To the worshiper he is not seen or heard—but there he is. Men would not have built temples had they not been touched (to borrow a term from the realm of the senses) by a not-seen and not-heard something.

Nor is God a thought-out something, made available by discursive reasoning. . . .

No proof of God is a substitute for God; and to one to whom God has been made known the disproof of him is as empty as the interior of zero. Sir Arthur Eddington (joined by John Baillie) remarks that the soul and God laugh together over the idea that there is no God. . . .

But now we enter into paradox in earnest; the God who is neither seen nor heard and is not susceptible of being reduced to an idea never calls a person to worship except in association with something that is seen or heard or conceptualized as an idea. . . .

Who in fact will dispute the fact that worship of the unapprehendable God becomes linked with wholly apprehendable places, objects, or events —with anything apprehendable, in fact—even music in certain of its modes? . . .

Witness here the dramatic way in which Horace Bushnell came to be aware of the presence of the Most High. Writing of himself in the third person and the present tense, he confesses his astonishment in finding that he cannot

say with any emphasis of conviction that God exists. The world looks blank, and he feels that existence is getting blank also to itself . . . till, finally pacing his chamber some day, there comes up suddenly the question: "Is there then no truth that I do believe? Yes, there is one, now that I think of it: there is a distinction of right and wrong that I never doubted, and I see not how I can; I am quite sure of it. . . ." The very suggestion seems a kind of revelation; it is even a relief to feel that conviction it brings. "Here then," he says, "I will begin. If there is a God, as I rather hope there is, and very dimly believe, he is a right God . . ." Now the decisive moment is come. He drops on his knees and there he prays to the dim God, dimly felt, confesses the dimness for honesty's sake, and asks for help that he may begin a right life. . . . It is an awfully dark prayer, in the look of it . . . but so profoundly meant that his soul is borne up into God's help, as it were, by some unseen chariot, and permitted to see the opening of heaven even sooner than he opens his eyes.

HOW TO GET WHAT YOU WANT

One-half of knowing what you want is knowing what you must give up before you get it.

—Man's Shop, S. Africa

By LENA CLAUSELL

Worship and Today's Child

WHAT is of value to the child of today? The constant and rapid changes that affect our modern culture make it very difficult for average parents to convey a true sense of values to children who have never known any other world than the one in which we live. Do they communicate only the desire to "keep up with the Joneses"—to own a suburban home with air-conditioning, to drive the latest model car, to belong to the best social and professional circles? Or do they make it clear by their lives that we are God's children and that all we have in life is from God? Do they make a place for worship in the home and teach their children to accept God's love as of greatest value?

Worship Begins in the Home

Worship is an essential part of the Christian home. In the marriage ceremony, the bride and groom commit themselves to be guided by God's will. The birth of a child becomes the occasion for thanking God for his great gift and asking his help in facing the responsibility of parenthood. Long before the child can utter a word, his parents pray for him and include him in family worship. As he becomes older, the child's attitude toward worship will reflect that of his parents. Insofar as their lives are a true expression of God's love, the child's experience of worship will be spontaneous and meaningful.

Worship starts by saying "thank you" to God. Mealtimes provide a natural opportunity for including young children in an expression of gratitude for the gift of food. At first uncomprehending, the child may

Reprinted with permission from the *International Journal of Religious Education.*

be restless and even noisy, but he soon acquires a reverent attitude from watching his parents and others at the table. Before long he will want to add his "Thank you, God" and to verbalize his appreciation by naming all the foods on the table: bread, meat, vegetables, dessert, milk. Parents need to watch that his prayer not become merely a word exercise. Some families say or sing grace together; others have individual members take turns—mother at breakfast, a child at lunch, father at dinner.

Many families set aside a period during the day for family worship. One family I know worships together every morning in their living room. The father reads from the Bible and leads the family in prayer. As a guest in this home, I once had to forgo a second cup of coffee at breakfast because the youngest child kept tugging at his mother's skirt to remind us that it was time to go into the living room. On another occasion, this same child, seeing his mother reading her Bible during the day, said to her, "It's not morning!"

In many homes bedtime, or just before, is considered the time for children's prayers. Very young children are encouraged to pray aloud, as mother or father listens and perhaps prays with them. Parents should make sure their child is really praying to God, and not just making a confessional to them. One family worshiping at this time has an informal discussion of the day's events, in which everyone takes part. Then each member shares in a brief worship that includes the use of Scripture reading, story, song, and prayer. As children grow older, they usually prefer to pray alone or silently.

Some parents feel it is just as important for the child to hear them pray as it is for them to hear the child pray. Their use of different terminology sometimes confuses the child, however, as when mother refers to God as "our Heavenly Father" but father speaks of him as "Lord." Parents should remember that it is difficult for a small child to acquire a meaningful worship vocabulary, and should be consistent in using words that are familiar to him.

Parents need to exercise great care and understanding as they introduce a child to worship in the home. If the worship has meaning for the parents, their attitude and feeling will be conveyed to the child; but if the interest is forced and the child fails to see God's love expressed in the lives of his parents, then he will come to regard the worship period as merely a matter of form and of no real importance.

Teachers Provide Opportunities

Teachers of young children just entering church school often do not know whether or not a child has been introduced to meaningful worship experiences in the home. Nor do they always understand that, when these experiences are lacking, their primary responsibility in meeting the child's needs is with the parents rather than directly with the child. To be sure, this means giving more time to their jobs than most church school teachers are in the habit of giving. But it is important that families make room for worship in their crowded lives, despite the pressures of our busy, changing world, in order that God may direct their lives.

Teachers who are alert to opportunities for worship will know how to create a setting for worship in which children may respond to God in quiet wonder, awe, and love. Unless teachers themselves worship meaningfully, they cannot teach children how to worship. At the same time a teacher must not impose worship on a child, nor crowd out his personal experience of God with well-meaning plans and directives. Instead, she should seek to share the experience with the child in moments of spontaneous reverence.

A teacher was trying to help a group of young children be aware of God's wonderful gift of hearing and seeing. When the children were suddenly attracted by a flock of birds in flight outside their classroom window, she quickly thought of a Bible verse to guide their worship. But as she started to speak, one of the children placed his finger on his lips and whispered "Shhh!" It happens often that an adult intrudes upon a child's world and unintentionally destroys elements of joy and wonder that could bring the child into a new awareness of God.

Worship Materials Are Important

Each denomination provides resources for family worship through suggestions in parents' helps, children's books, and leaflets. Also each denominational family life department can supply such materials.

One of the responsibilities of the teachers is teaching Scripture passages and hymns. This learning will increase from small portions of Scriptures and short hymns to longer passages and hymns. It is important that this activity be kept in line with the child's learning capacity.

In working with the parents, teachers should help them to understand

and be able to use the church school curriculum as a very helpful resource for family worship, and in turn make the learning experiences for the children more meaningful.

The National Council of Churches has a leaflet, "Children's Books for Quiet Moments" that suggests books for each age group that can be used with or by children. These may be valuable for individual children's private meditation and enrichment. They may be secured from the Office of P&D, National Council of Churches, 475 Riverside Dr., New York 27, N.Y. (5 cents each; $3.50 per hundred)

Families will find the new resource, *Bible Readings for Boys and Girls*, published by Thomas Nelson and Sons and comprising selections from the Revised Standard Version Bible, helpful in family worship as the children look at the pictures and hear the passages read. Older boys and girls will enjoy reading the Scripture and looking at the meaningful art illustrations by themselves. (See review in book section.)

Music and hymns used in worship in the church school should be consistent with those used in congregational worship, both in style and content. Teachers should encourage parents to use in the home the music related to the teaching program.

Prepare Them for Church

Many churches today encourage parents to bring their children to the Sunday service or arrange to have classes attend part of the service with the teachers. Unless special preparation is made for their coming, however, young children get very little out of corporate worship. A family service, geared to the child's understanding, can be much more meaningful. In planning this type of service, it is important that adults understand its purpose and welcome the children's attendance. This is not difficult in new churches in which most of the adult members are parents of young children and in which there is no "adult only" tradition.

As a means of helping families prepare for the Sunday service, one church includes in its bulletin an announcement of the Scripture reading, hymns, and sermon topic for the coming Sunday. Such advance preparation not only makes the worship experience more real to the child, because he already knows what is coming, but it serves to make him doubly conscious of the importance of corporate worship to adults. After the service, family conversations about their experience can be

very beneficial. Children should be encouraged to ask questions. His parents' attitude toward the minister, the organist, the choir, and other members of the congregation will largely determine what a young child will get from family worship in church. The Sunday dinner and other occasions during the week provide opportunities for further conversations and worship, leading to an awareness of God in today's world. Thus children are helped to acquire a Christian standard of values as they are taught to worship God in their daily lives and are brought step by step into the larger fellowship of the church.

TWELVE THINGS TO REMEMBER

Among the papers of Marshall Field, head of the great Marshall Field store in Chicago, were these "twelve things to remember."

1. *The value of time.* The difference between the successful man and the failure is the difference in how each uses his time.

2. *The success of perseverance.* It is easy to give up; the stragglers are many. But the man who pushes is the one who gets to the top.

3. *The pleasure of working.* It *is* indeed fun to work.

4. *The dignity of simplicity.* One man said to another, "Your tubular air container has lost its rotundity." Why didn't he say simply, "You have a flat tire"?

5. *The worth of character.* Character is the diamond that scratches all other jewels.

6. *The power of kindness.* How many people there are in the world today waiting for somebody to be kind to them.

7. *The influence of example.* Your example helps or hinders someone who wants to be finer.

8. *The obligation of duty.* Robert E. Lee said, "The great word is duty." You have certain obligations; don't fail.

9. *The wisdom of economy.* We have no right to be reckless with the treasures God put upon the earth for us to use.

10. *The virtue of patience.* You can grow a squash in a few months but it takes centuries to grow a mighty oak.

11. *The improvement of talent.* Cause for hope: you can improve.

12. *The joy of originating.* To discover something yourself—an idea, a new way, a masterpiece—what joy there is in originating.

By DONALD MACLEOD

Forms of Worship in the Protestant Tradition

A RECENT convert from Roman Catholicism said to a friend of mine the other day, "How I miss my church! The worship services in the Presbyterian Church have no meaning for me." However much this opinion could be merely the natural response made to the transfer from a mode of worship that appealed largely to the imagination to that which called more fully upon the intellect, we cannot decide with accuracy. But from our own experience it is quite traditional and instinctive to register dismay, not entirely at the multiple forms and varieties of Protestant worship but chiefly, and unfortunately, at the meaninglessness of much of it. Indeed the contemporary revival of interest in worship and its improvement will get nowhere unless and until clergymen and lay groups see that it must become first and foremost a search for liturgical meaning. And only when such is recovered and declared will a new shape and a sense of wholeness come to Protestant worship.

Now one of the dangers in discussing Protestant worship is to engage in generalizations that irritate some denominations and flatter others. There are, it must be recognized, both liturgical and non-liturgical traditions among the non-Roman churches, but it would be unfair to stipulate that this contemporary upsurge of concern for meaningful worship is exclusively a need of one or an affront to another. The discovery of the holiness of beauty by one tradition has been evenly balanced by a gradual re-discovery of preaching by the other. Yet we

cannot avoid the fact that through the long and involved development of liturgical practices in the post-Reformation centuries, the Anglican or Episcopalian Church and the Lutheran Communion have emerged with a standardized ritual, while the Reformed and Free Churches which came under Puritan influences have overlooked until recently the heritage of worship that was peculiarly their own. It will be the aim of this article to examine each of these traditions briefly and to indicate where and how this new emphasis upon the quality of Protestant worship may be used to lasting advantage and for mutual benefit.

I

At the heart of Anglican worship is the *Book of Common Prayer*, Archbishop Cranmer's gift to the English people in 1549, in which the ancient Roman tradition of the offering of sacrifice to God through prayer and praise is blended with the Reformation idea of the congregation gathered to hear the Word of God. Among Roman sources he drew chiefly upon the rites used at Salisbury Cathedral (Sarum) and the Breviary (Cardinal Quignonez, 1536), while Reformed materials were provided by Hermann von Wied, Archbishop of Cologne, who had been assisted by Melanchthon and Bucer (1534). The product was a ritual of rare beauty and dignity, in which some of the best devotional resources of the medieval church, by which the new Reformation principles were put into operation, purging the ancient rites of untoward practices and restoring the Bible to its undoubted position as God's Word. The Prayer Book in its successive edition (1552, 1662) was the fore-runner of the American Prayer Book of 1789 (later editions: 1892 and 1928) except that the ritual for Holy Communion in the latter came here from Eastern sources by way of Scotland.

The shape of the Liturgy of Holy Communion is as follows:

Approach and Conditions of Admission

Lord's Prayer
Collect for Purity
Decalogue, *Kyrie*, Summary and Collect
Collect of Day
Epistle
Gospel
Creed
Sermon
Offertory
Prayer for the Church

More Intimate Approach

Exhortations
Invitation
Confession
Absolution
Comfortable Words

Consummation in Oblation and Communion and in Adoration

Sursum Corda
Prefaces
Sanctus
Prayer of Humble Access
Words of Institution
Oblation of Elements
Invocation
Oblation of Worshipers
Communion

Lord's Prayer
Thanksgiving
Gloria in Excelsis
Blessing [1]

The Anglican liturgy combines a number of interesting and striking characteristics: the beauty and grandeur of its language is unsurpassed and reflects the true temper of the English race; in action it has a universal character as it is shared by Anglicans in their worship the world over; by its prayers and responses it becomes the common offering of the whole congregation; and finally, the Bible occupies a large place both directly and indirectly in the ritual. In *Our Heritage of Public Worship,* David H. Hislop's comment on the nature of the Episcopal liturgy is well taken: "It has an atmosphere all its own and possesses a dignity and a unity worthy of high praises" (p. 200).

II

The Lutheran tradition traces its liturgical resources back to Martin Luther's reforms suggested by his *Formulary of the Mass and Communion* (1523) and *The German Mass and Order of Divine Service* (1526). Luther's aim was to free the church from medieval accretions and corruptions and to have the worship of the people in the vernacular, the sharing of the hymns of praise, the receiving of instruction from reading and preaching of God's Word, and the re-presentation of the drama of redemption in the service of Holy Communion. Lutherans,

[1] *Outline from Christian Worship,* by Horton Davies, Abingdon Press, 1957, pp. 52, 53.

therefore, have a set form of the liturgy, but its character has always been marked by joyous fellowship and by an intellectual appeal that never excludes the deeper and more mystical aspirations of the human soul. To quote Hislop again, "It is the Word revealed in human experience which is the Lutheran outlook, just as the Word revealed in Sovereign Will is the Calvinistic approach" (p. 165).

The outline of the Lutheran Common Liturgy appears as follows:

Preliminary Office of Confession
- Invocation
- Confession of Sins
- Invitation
- Versicles
- Confession
- Declaration of Grace

Office of the Word
- Introit for the Day and Gloria Patri
- Kyrie
- Gloria in Excelsis
- Collect
- Old Testament Lesson
- Hymn
- Epistle for the Day
- Gradual for the Day or Alleluia
- Gospel for the Day with Gloria Tibi
- Creed
- Hymn
- Sermon

Office of the Eucharist
- Offering
- Offertory
- Prayer of the Church
- Hymn
- (Benediction, if Holy Communion is not celebrated)

- The Thanksgiving
  - Hymn
- Preface
  - Sursum Corda
  - Vere Dignum
  - Proper Preface
  - Sanctus
- Prayer of Thanksgiving
- Pax
- Agnus Dei
- Communion (Distribution and Blessing)
- Post-Communion
  - Nunc Dimittis
  - Prayer with Versicle and Collect
  - Salutation
- Benediction [2]

[2] Luther D. Reed: *Worship*, Muhlenberg Press, 1959, pp. 76, 77.

In this Order of Worship we detect the "unmistakable structure of the historic liturgy of the Western Church, a close-knit and purified version of remarkable charm and power produced by the Lutheran reform.[3]

III

When we turn to the worship of the churches generally known as Reformed, no set forms appear to be either required or employed. Indeed the innumerable varieties of their acts of worship give to an outsider the impression of some confusion and chiefly of an absence of meaning. It would appear that many sincere worshipers of this tradition do not care about liturgical order as long as the services are "bright" and the fellowship "warm," whatever these terms may connote. If one enters a Presbyterian, Methodist, Congregational, Baptist, or Christian Church, in all likelihood he will find the various things that are done to be of good quality separately and individually (hymn singing, reading, preaching, etc.), but he will see no discernible shape to the series of acts, and therefore receives a vacant stare when he asks: What is the meaning of all this? And his query prompts us to ask ourselves: What has happened to our Reformed liturgical heritage?

John Calvin, through his writing, preaching, and precept, fashioned an act of worship that was as meaningful as it was simple and based upon doctrine, yet most of the members of the Reformed family of churches, who defend his doctrine jealously, either shy away from or close their eyes to its implications for worship.[4] This has been due to Puritan influences upon John Knox and the Scottish Church that colored the Genevan liturgical tradition for American Presbyterians; upon Congregationalists and Baptists who were more deeply marked by them through the English and the early colonists who came to the New World; and upon the Methodists who, although Anglican in ancestry, have retained a kinship with two traditions, "the one non-liturgical and the other which regards fixed forms of prayer of value." [5]

[3] C. H. Hermsath: *The Genius of Public Worship,* Scribner's, 1947, p. 79.

[4] See fuller development of this point in Chaps. 4 and 5 of the author's book, *Word and Sacrament: A Preface to Preaching and Worship,* Prentice-Hall, 1960.

[5] Einar Molland, *Christendom,* Philosophical Library, 1959, p. 279.

This does not imply that the Puritan movement was entirely bad or that its rigid strictures impoverished the formal expression of religious aspiration and conviction. The evidences of history are writ too large for any such conclusion. It does suggest, however, that maybe in the area of worship it was too sweeping and therefore many of the blessings it brought were ultimately neutralized by the negations it fostered with such deep determination. And one of the chief weaknesses of the worship it produced was a lack of form, for as W. Will in *Le Culte* says, "Form without spirit is dead, but spirit without form is not capable of living" (Bk. II, p. 31). It is this lack of form and of the inner theological meaning that produces it that is at the same time both the fault and the starting point towards improvement in Reformed worship. How may we begin?

There must be a recovery, first of all, of a theological orientation. At the core of worship of every branch of the Christian church there is a basic theological emphasis that gives shape and why-ness to the act. In the main traditions this emphasis appears as follows: In the Eastern Orthodox Church it is the incarnation and the whole subsequent drama of revelation in the life, death, and resurrection of Jesus Christ. In the Roman Catholic Church it is Christ's death upon Calvary, and in the service of the mass the perpetual re-enactment of that supreme sacrifice supposedly takes place. In the Reformed churches it is the proclamation of God's Will through the preaching of the Word and the celebration of the sacraments within the community or body of which Christ is the head. This central theological emphasis in each case authenticates what is done and gives shape to the liturgy that is used.

Now in the Reformed tradition, when the Word is proclaimed the people respond to it by offering themselves in thanksgiving and obedience. Here worship and belief are closely linked. God's love is declared in the person and work of Jesus Christ, and the church by its worship gives its reply through a pledge and covenant of faith. When this is kept in view the order of service can no longer remain a hodge-podge or *pot pourri* of miscellaneous items without any pattern, motive, or obvious rationale. It assumes a shape. And this shape, by its very nature, has a definite theological meaning. It consists of two major movements: God comes to his people in the proclamation of the Word and in turn they present themselves as an offering in acknowledgment of his claim.

The early church moreover provides us with a precedent. Historical records indicate that during the first century Christians attended the synagogue on Saturday, the Jewish Sabbath, and on Sunday, the Supper or "the breaking of bread." Later, when they were forced out of the synagogue (circa A.D. 135), the acts of worship of both of these days became fused into the Service of the Words and the Fellowship of the Upper Room. And this continued as the framework of the formal worship of Western Christendom for the next 1,500 years. Of course, through medieval influence the Roman Catholic Church acquired many pagan superstitions and embellishments which eventually the Reformers had to toss out, but the skeleton of the mass was, and has remained, an actual copy of the early form practiced by the primitive church. Calvin, for example, set out to restore this ancient simplicity. He had no intention of perpetuating the pagan accretions of the mass, nor did he wish to create a *hiatus* between the Service of the Word and the Fellowship of the Upper Room. He would agree with the Swedish Lutheran Reformer, Olaus Petri, who said, "Without preaching the sacraments are of little use." In this emphasis upon Word *and* Sacrament in Calvin we get (a) a restoration of the prophetic element which the medieval church had lost, and (b) a wholeness to the act of worship which the modern church has forfeited. T. H. L. Parker comments, "The Word and the sacraments are not to be regarded as two separate means of grace, but as together constituting one means of grace."

The regular act of worship in a reformed church should consist of three main movements: the Approach; the Liturgy of the Word; and the Fellowship of Prayer. The shape would appear as follows:

The Approach
Organ Prelude
Call to Worship
The Sanctus (or Processional Hymn)
Prayer of Adoration
Prayer of Confession (in unison)
The Declaration of Pardon
Hymn of Praise

The Liturgy of the Word
Old Testament Lesson
Gloria Patri
New Testament Lesson
Hymn (or Anthem)
Prayer for Illumination
Sermon
Ascription (or Apostles' Creed)

The Fellowship of Prayer
Offering and Dedication
Anthem
Prayers of Thanksgiving and Intercession
Lord's Prayer
Hymn
Benediction
Silent Prayer
Organ Postlude

The above is really the Ante-Communion, the service that is held when the sacrament of the Lord's Supper is not celebrated, and consists of an Approach and two main movements. The Approach is a period of preparation which helps to make the first main movement more exalted and worshipful. The next is the first main movement, the Liturgy of the Word, and its meaning and significance lie in the fact that it "is the meditative, receptive rehearsal of the acts of God." Then follows the second main movement, the Fellowship of Prayer, beginning with the gathering of the offerings of the people, which symbolize the surrender of our lives and which leads easily into the Prayers of Thanksgiving and Intercession. Nor is the connection broken with the earlier proclamation of the Word, for each hearer or worshiper, as Robert Will wrote, "who opens his heart to the revelation, will perceive his neighbor's faith inflamed along with his own. The fire on each separate heart will unite with all the others; till, like a single flame upon an invisible altar, all this sacred ardor rises to God in one collective prayer" (Bk. I, p. 318).

This Order of Worship indicates the presence of three factors which combine to give it this shape: a theological principle, psychological movement, and historical tradition. God speaks and man responds. The shape is the logical expression of these two movements: the Word revealed and proclaimed, and the human response in self-dedication. A psychological progression is seen as the worshiper is made aware of God's holiness and is moved to confess his own unworthiness; then the Word is read and declared; and in response to this reiteration of the wonderful acts of God, the offering of the total self has become the human surrender to the claim of God's Spirit upon his creatures. Nor is the historical aspect wanting. The Reformed act of worship goes back to Diebold Schwarz's German Mass (1524) in Strassburg who passed on its pattern to Bucer. Calvin, in his exile there (1538-41), made his own adaptation of Schwarz's work (*La Forme*, 1542, 1545), which John

Knox adapted further during his sojourn in Geneva (1555) and called *Forme of Prayers.* This latter liturgy was a direct forerunner of the Scottish *Book of Common Order.* It must be kept in mind, however, that the Directory for Public Worship, approved in 1645 by the General Assembly of the Church of Scotland, for a long time supplanted the *Book of Common Order* and gave the impression, in this country at least, that Presbyterians, for example, were committed to non-liturgical worship. The gradual appearance and use of *The Book of Common Worship* in America marks an improvement in the form and quality of Presbyterian worship and a recognition of its heritage from the Protestant Reformation. Other significant service books are: *A Book of Worship,* Congregational Christian (Oxford University Press, 1948); *Liturgy,* Reformed Church in America (Board of Publications, 1945); *Book of Common Order,* United Church of Canada (U.C. Publishing House, 1959); *The Book of Worship* (Methodist Publishing House, 1945).

It might be added that W. D. Maxwell, the Scottish authority on liturgies, indicates that one of the finest Communion rites of recent years is that of the United Church of Canada (formed in 1925 by the union of Presbyterian, Methodist, and Congregational Churches). It represents an attempt to draw upon the best of the orders of the uniting churches and to maintain their "devotional usages in their living integrity."

In the Protestant tradition in general, what does the foregoing add up to? From a re-thinking of the need for meaningful forms of worship with theological basis, psychological movement, and historical antecedents, there will be a greater balance in our services. Each part will find its place in a meaningful pattern and there will be no undue time given either to music, listening, or speaking. With all this will come unity which is the basic prerequisite to beauty, not soft lighting and sentimental organ melodies. There will be levels of movement by which the soul comes from the place of acknowledgment of sin to the summit of dedication. Above all, there will be a wholeness, not only to the framework of the act of worship, but more significantly among the worshipers who become a community of believers, the Body of Christ, in God's House where they see and share a recapitulation of Christian experience.

"Minds are like parachutes. They function only when they are open."

By LAURISTON J. Du BOIS

What People Expect from Worship

OUR people come to the worship services of the church each week with varied and peculiar spiritual needs. We have encouraged them to believe that these services are important, that somehow attendance at these services is tied up with their profession as Christians. But deeper than loyalty to the pastor or to the reputation of the church's statistical record, these laymen think of these worship services as their spiritual lifeline from which they secure the food they need to sustain spiritual life, the strength they need to live victoriously in unfriendly surroundings, and the resources to be effective witnesses in their respective worlds.

Our people expect something from the worship services. And we as pastors, the directors of worship, must not lose sight of these expectations. We should strive to make each service so relevant to each worshiper that when he passes through the doors of the church to return to his common walk of life he will have found that for which his heart craved. Let us notice briefly some of the more basic benefits which our people expect from a given service.

1. *They expect that the church shall be indeed the house of God.* The lives of our laymen are filled with the secular and the earthy. Hour after hour during the week they walk clay paths. And when the Lord's day comes they long to step up to a higher plane. They expect that going to church will be this step moving them from the common and the mundane to the uncommon and the heavenly. Of course the liturgical churches attempt to build the answer to this expectation in their archi-

Reprinted with permission from *The Preacher's Magazine.*

tecture and in their stately trappings. With most of us, however, our buildings are plain and simple and not at all, of themselves, conducive of this high expectation that they are the house of God. Hence, if this idea is to find realization with our people, it must be supported by the attitude of the minister and by the significance of the service.

2. *Our people expect to find in the church an atmosphere conducive to worship.* Perhaps our best people, those who have developed a highly successful sense of personal worship, can make an atmosphere regardless of what is around them. But most people who come to church need lots of help in their worship. We can go far in accomplishing our ends if we will create that spirit and atmosphere, that sense of expectancy, which characterizes true worship. We must teach all of our people what is true reverence as they come to church. We must learn how effectively to call our people to worship. We must plan the service so that its progression as well as its content takes each worshiper step by step through the moods and aspects of worship. Above all, we must practice the presence of God in the services and "keep the glory down," so that people will be moved to worship.

3. *Our people expect that their minister will represent God to them as they come to worship.* While the minister is indeed only a man and can in no sense claim to be more than this, his people believe him to be the man of God and they come to church believing that their minister is the representative of God to them. His bearing, his poise, his leadership in relevant worship, his own evident confidence in the Lord, and the apparent fact that he has come from the presence of God all play a part in meeting this expectation.

4. *Our people expect that their minister will bring them a message from God.* This means that he must be more than a clever "master of ceremonies" and plan to do more than execute a well-planned service. In Protestant worship there is an inseparable tie between the sermon and the other elements of worship. To fulfill this expectation the minister must prepare himself, must study and pray, and above all must strive diligently to come up each time he faces his people with what he conscientiously feels is the message of God for that service. We cannot afford to do less than this; we cannot afford to be careless or indifferent; we cannot afford to relax even for one service; we cannot afford ever to go into a service with a secular message or with but notions of our own.

5. *Our people expect to be fed from the Word of God.* Not notions,

not personal opinions, not a repetition of shibboleths, not a mere mouthing of what we think our people like to hear, not a careless presentation of what appears to be the surface truth of the scriptures—none of these will suffice. Ours is the obligation of being students of the Bible and of giving our ablest scholarship and study to the basic truth of God's Word. To betray our people at this point is to be far less than our best as preachers and leaders of worship.

6. *Our people expect that the performance of the elements of the service be compatible with the holy God and the holy worship in which they are participating.* Regardless of what part of the service it might be—music, announcements, offering, scripture reading, prayer—there is no place for irreverence, irrelevance, ill preparation, or carelessness. This means that we owe to our people the very best that we can give. Those who care for the music should be diligent to do their best. The worship service is no place for practicing. We should guard our music program that it be worthy of the nature of the service of which it is to be a part. But every element of worship must be so dedicated. All too frequently, in the name of audience response we are light and frivolous. All too frequently, under the guise of informality and freedom we have little or no preparation and allow some element of worship to drag in the dust.

7. *Our people, furthermore, expect to sense the presence of God as they come to worship.* Perhaps this, after all, is the heart of worship. Christian worship cannot be cold and calculated. It must be vibrant with the moving of the Holy Spirit. Men and women must *feel* God and respond to him. This begins, no doubt, as the leader of worship makes a service God-centered. The worshipers must early in the service be brought from the busy world in which they have lived into a consciousness that God is present. Their minds must be brought into captivity to the mood and theme of true worship. The first hymns, the first prayer, the first movement of the service must set the tempo and lift our people Godward. And, in one way or another, this must continue through the service. Our people come to worship God. Let us not fail them in this noble hope.

8. *Our people expect in their worship to feel the impact of the church of the centuries.* While it is true that they want a service which is relevant to their own day and own needs, still—whether or not they can make the expectation articulate—they hope for that which brings them in

touch with the Christian worshipers of other centuries. Hence we must strive constantly to provide this in our services. The communion service accomplishes this; the use of historic hymns, the use of much scripture, the use of themes and illustrations in our messages which relate to the universal and timeless church—all of these will aid in this lofty expectation. We do not need to yield this value of worship to the liturgical and ritualistic churches. We can, and need to, find ways of tying our people in their worship in a given service to the worshiping Christians of every era.

9. *Our people expect to be able to express personally their feelings as they worship God.* Here is the weakness of the liturgical worship and the factor in worship which the groups try, through every possible means, to recapture. Here is the strength of free, informal worship. And yet it is alarming in how many Protestant churches, even those of the more free tradition, there is little opportunity for the people to express themselves. Too many services are more like a spectator entertainment than they are like participative worship. One who will get the most from worship must say it himself. He must make verbal his praise to God. He must have opportunity to express in a way that will be meaningful to him what he promises to do for God. To aid in this we have the congregational song, the responsive readings, the testimony in the public service, the demonstrations of the moving of the Spirit, the verbal responses of "Amen," "Praise the Lord!" and the like, the offering, the prayers by our laymen, and the like. These features have a purposeful place in our worship services and must not be set aside for what we believe to be a more professional, formal approach to the service.

10. *Our people expect to find that in the service which is relevant to their specific spiritual needs.* If worship is to be more than mere perfunctory exercise, mere religious duty, it must come to grips with the lives of people; and most worshipers expect to find this kind of help. They come hungry and hope to be fed; they come sorrowing and hope to be encouraged; they come weary and hope to be lifted; they come weak and hope to be made strong. If we as ministers could but see this mountain of need which our people bring with them to the services, it would all but overwhelm us. But we must do our best to bring into each service that which will be of personal help to the greatest number of our people.

11. *Our people expect to find in each service some "take home" pay.*

That is, they look not alone to what the service means to them while it is in progress; they hope to get from it that which they can take with them out of the service into the rough-and-tumble of life. Frequently we see a high tide in a particular service in which the people are blessed and there is a high sense of spiritual significance. And yet, as we get away from the service by a few hours, we ask ourselves, "What did the service really accomplish?" Of course there are values in such services which we cannot measure, but we as ministers must constantly strive to put into our services that which is not only relevant at the moment but which will have a content and a reference which will be of value to our people as they go from the house of God to their own homes.

12. *Our people expect to find in worship a fellowship with other Christians.* Worship begins with that which is personal, and yet true Christian worship does not reach its highest potential until it finds itself embraced in the whole. Our people worship God the best when they love each other the best. We must help our people see this and help them to find in the services of the church his kind of Christian fellowship.

It might be revealing for us to ask our people what they expect from the worship services of our church—not only what they would like to hear preached but what they seek out of every phase of the average service. Let us not fail our people in short-changing them week after week as they hungrily seek for strength and help from our services.

PRAYER PLUS SCRUBBING

Arthur Foster, in charge of refugee work in Austria, has a firmness matched with endeavor which have become widely known in his adopted land.

Many would cite for an example of his down-to-earth approach the day a young theological student, a volunteer worker, arrived for camp duty.

"Did you say your prayers this morning?" the short, bespectacled senior officer asked him.

"Yes, I did, Mr. Foster."

"Good," was the sincere comment. "Now I want you to stay on your knees a while longer and get some floors scrubbed."

And the theological student afterwards thanked him for the lesson in witness he had that day on his knees before the world's homeless.

By MASSEY HAMILTON SHEPHERD, JR.

The Liturgical Renewal of the Church

SO MUCH is being said and written today in all Christian communions about the "liturgical renewal"—or "liturgical revival" or "liturgical movement"—it is strange to find many people who are either ignorant of or puzzled about its character or concerns. Some have viewed it as a romantic fancy for antique forms and customs of worship. Others take alarm at what seems to them a religious escape into aesthetics, away from the harsh realities of witness to an indifferent and hostile world. Others still fear the word "liturgy" as a conjuring with fixed and dead forms that stifle the free and unpredictable promptings of the Spirit.

I often recall a story of a friend of mine—an Episcopalian—who was invited to begin a local ministerial association with the following words from the chairman: "The Rev. Mr. So-and-So will open our meeting by reading us one of his printed prayers." Whereupon my friend rose to his feet and began: "Our Father, who art in heaven." This, I take it, is a fine example of what we call "the perfect squelch!"

The Christian church has always known and used liturgies. It took some over from Judaism. Our Lord used them; the apostles used them. The great historic Orthodox and Catholic churches of the East and West developed them. The Protestant Reformers revised them and accepted the principles of their use. It is true that in some churches liturgies are more fixed and invariable than in others. Some are more traditional than others. But any Christian body that wants an instrument of corporate participation in worship—one that belongs to all the people and is not merely a devotional exercise of the minister alone—has to devise some kind of liturgy.

This is not meant to imply that there is no place nor value in the free, spontaneous devotions of individual Christians, offered at assemblies of the fellowship for the edification of all. At its best, when performed by spiritual athletes who keep themselves in condition, so to speak, by intense cultivation of the interior life of prayer, such exercises of corporate free prayer and praise can be tremendously stimulating and enriching.

Yet we know that to sustain such free worship at a level of excellence, over extended periods of time, demands an almost superhuman genius of spiritual leadership. In fact, it cannot be done except amongst the most intimate and disciplined groups. The Spirit blows where he lists. We cannot command him on terms of our own will, at times of our own choosing. To disdain any use of the whole wealth of the church's accumulated treasures of liturgical prayer and hymnody is as absurd as to ask individual Christians in their personal devotions to "go it alone" without help of any resources amongst the many classic manuals composed to excite and enlarge their range of meditation.

Of course, there is always the primary resource—the Bible. But how often it is overlooked that the great classic liturgies of the church of the ages are but ritual orderings of the contents of the Holy Scripture? The schedules of liturgical lessons provide a plan for regular reading of almost the whole body of scripture. The liturgical anthems, versicles, responses, invitatories and benedictions are almost entirely drawn from the Bible. The prayers are built up around biblical phrases and allusions. It is fair to say that all the classic liturgies have preserved more of the Bible in the use of public worship than have the more free and unordered services of public worship.

Indeed one of the most important factors in the current revival of concern and interest in liturgical worship has come about through the contemporary renewal of biblical theology. The historic liturgies are being appreciated the more, simply because they preserve with a greater integrity the basic biblical faith. Conversely, in churches that have kept and imposed ancient liturgies, the renewed study of them has sent these Christians back to the Bible.

IT IS important, therefore, at the outset to remind ourselves that liturgical worship is not chiefly a matter of external ceremonies and artistic ornaments and adornments. Liturgical worship does not

require vestments, candles, images, crucifixes, bodily gestures, processions, archaic modes of chanting and the like. These are not insignificant, for the simple reason that signs and ceremonies, no less than words, have communicating power. Religious art in all its forms is a potent teacher, and the more so because so much of its effect is unconsciously appropriated. A mean and weak portrait of Christ does more damage to one's conception of and response to his person than do many poor sermons. But in the last analysis, the presence or absence of a rich symbolism and ceremony in worship is a matter of taste—or sometimes of necessity. A chaplain administering the sacraments on the edge of a battlefield has very little in the way of external symbolism available to him; but the worship he leads may be liturgical in the utmost degree.

Worship is liturgical not because the congregation uses a prayer book—with or without a hymnal. It is liturgical because the form and substance is a common possession of all the participants, and depends for its effectual performance upon an active and responsible contribution from each and every member who is engaged in it. Corporate participation—that is the heart of liturgy. That rules out the passive spectator, the silent auditor, the worshiper who only receives but does not give. The minister is relieved of carrying the whole burden of making the service "meaningful." In fact, the minister's talents, personality, and ability to "put it across" becomes very secondary. He is ministered unto as well as ministering. He is but one organ among all the many members of the body. Liturgical worship is antiphonal. It is dialogue, not monologue. At the very least, it involves an open, deliberate response—an "Amen" or some comparable ratification, acceptance, agreement in fervent supplication on the part of all the people.

There can be no doubt but that this emphasis upon the people's active part and share in worship is of primary concern in the liturgical revival. For thus worship is and becomes a manifestation of the true nature of the church: a community, not a mere congregation. Liturgy is sometimes likened to a drama. But the analogy is not an altogether fitting one. In the theatre the audience responds, yes, but subjectively and interiorly, except for applause at the end. It may be deeply moved, enlightened, changed in attitude and will. But it does not come with any sense of responsibility for whatever success the play might have. But in liturgical worship, all present are involved in the drama as responsible participants from beginning to end. For they already come with a

common faith, a common aspiration, a common need, a common hope. This must be communicated one to another and one with another. What the "audience" does is quite as important as what those on the chancel or sanctuary stage do.

Liturgical renewal thus combats the corrosive effects which modern individualism has had upon Christian life and worship. The all too common habit among professing Christians of picking and choosing this or that place and time of worship primarily on the basis of what one "gets out of it" for himself is the very antithesis of the spirit of liturgical worship. "It is more blessed to give than to receive." So in worship, one must first make an offering. One must first "put in" if one is to "get out." In this connection, I recall a popular advertisement which reads: "Go to church next Sunday; you will feel better for it." This is an appeal unworthy of a Christian. It is really not important how he feels about participation. Worship is oblation and oblation is an act of the will, not of the feelings. Did our Lord mount the cross on Calvary because he imagined he would feel better for it? The confrontation with God and with his holy people in solemn worship demands faith and surrender and obedience. These things lie deeper than our self-regarding feelings.

BUT I shall be very much mistaken if I give the impression that Christian corporate worship is something created, brought into existence by our human effort and will. Actually worship is our response to the concrete givenness of God in the judgment and redeeming grace of his Word. The church and its liturgy are a concrete, objective reality, already there for us to enter into. Christ gave his word and sacraments, instruments of his ever-abiding presence and grace, to his apostles; and the apostles in turn gave this tradition to each community that formed in response to their preaching. In its wholeness, the liturgy comprehends both word and sacrament, proclamation and deed. God in Christ both speaks and acts, bringing the church into existence as members incorporate in the one body of Christ.

It has been a fashion among some to set the word and sacrament in a kind of antithesis. But they are complementary, for both proclaim and make available one and the same gospel, one and the same Lord and Christ. In its fullness and wholeness, the church's historic liturgy holds both word and sacrament together. The word illuminates the sig-

nificance of the sacrament. The sacrament takes hold of and grasps the word and brings it to actuality in very deed. The word proclaims: God loves us and we are to love one another. The sacrament binds us to concrete expressions of such love by instruments of mutual self-giving.

One of the basic aims of the liturgical revival is the restoration of this unity of word and sacrament, which by some tragic circumstance have tended to become separated in so much of modern Christian worship. The Protestant has all too often made the sacrament only an occasional appendage to the ministry of the word. The Catholic more often than not pledges himself to sacramental custom without exercising himself in that faith which "cometh by hearing." Thus prophetic religion is set over against priestly religion and vice versa. But all of us are prophets by virtue of our sharing in the prophetic Spirit of promise poured out in manifold gifts. All of us are priests in ministering one to another in the body of our one High Priest.

We have lost so much of these richer and fuller perspectives, of course, because we have now been so long divided. A fragmented church is bound to have a fragmented worship. It is not surprising, therefore, that the liturgical movement has become more and more intertwined with the ecumenical concern of our generation for the reunion of Christendom. The ecumenical movement has impelled us to take up a critical study of our Bible, of the church's history and theology, and so also of the church's heritage of worship. The results so far have been encouraging. Not since the Reformation era have the churches been so ready to bury the shibboleths of controversy, to listen to and learn from one another. Not only among the separated Protestant communions have sympathetic conversations developed. It is true to say that those interested in liturgical renewal have at last been able to communicate across the barrier that has kept Roman Catholicism and Protestantism from even the attempt at mutual understanding.

There is now available an agreement among scholars of both the Roman Catholic and Protestant traditions about the meaning of Christian worship that can only be attributed to the miraculous working of the Holy Spirit. The liturgical reforms now taking place in the Roman Catholic Church are more extensive and far-reaching than anything witnessed in a thousand years and more. And with these reforms is developing an amazing work of translation, study, and interpretation

of the Bible, critically pursued and officially sponsored by the Roman hierarchy. Protestant churches which hitherto have spurned or have lost interest in liturgical usages are now exploring and experimenting. On the other hand, Protestant churches which have maintained a liturgical tradition are critically evaluating their inheritance and making their own reforms in the light of new knowledge brought forth by the tremendous historical research of the past century.

An extraordinary and, in many ways, unexpected stimulus to this whole effort has been the experience of the Church of South India, where the liturgy has obviously become one of the most cohesive factors in welding together the several traditions that came together to form that church a little over a decade ago. Indeed, it may be part of God's providence that the younger churches of our missionary planting in Asia and Africa may lead us older Western Christians forward by showing how liturgical renewal and ecumenical adventure may combine in a creative reintegration of the dismembered Body of Christ.

WOES RESULTING FROM BIBLE IGNORANCE

"The widespread ignorance of the Bible has led to constant misunderstanding of the issues which face the modern world. . . .

"Lack of understanding of the real meaning of the Scriptures and the consequent ignorance of the Christian faith has resulted in a failure of the modern world to understand itself.

"The real issue is not between communism and capitalism; the real issue is that human life organized apart from God is doomed. Human institutions and civilizations are corrupted by man's attempt to follow his instead of God's way. Every institution, and every civilization, is, therefore, under judgment.

"God in his mercy wants to save man from his folly; and has entered human history to do this very thing; but widespread ignorance of the Christian faith in the West results in the inability to understand the glorious gospel of salvation and see its implications for all nations. . . .

"The hungry sheep of the world look up and are not fed because in the church we have too little knowledge of him who is the Bread of Life."

—Ernest Reed in *Canadian Churchman*

By W. B. J. MARTIN

The Language and Order of Worship

CHRISTIAN worship is the response of the Christian community to the Christian gospel.

This means that the *form* of worship is already given to us. Each full act of Christian worship should set forth the whole gospel of the incarnate, crucified and risen Lord and should provide opportunity for the congregation's fullest possible response in thanksgiving, confession, petition, intercession and dedication.

To think of worship in this way is to be delivered from the temptation to make our services psychological rather than theological in orientation. All too often we Protestants lay ourselves open to the charge that our acts of worship are subjective and man-centered, since we begin with our needs and problems and allow them to dictate the structure of our worship—and its content. But if we begin with a ringing declaration, a clear re-affirmation, of what God has done in Jesus Christ, we make sure that our needs and problems are seen in the right light. We do not ignore them but put them in their proper setting. As I once heard William Temple say at Edinburgh: "Worship is the submission of all our nature to God. It is the quickening of conscience by his holiness, the nourishment of mind upon his truth, the purifying of imagination by his beauty, the opening of the heart to his love, the surrender of will to his purpose—and all this gathered up in adoration, the most selfless emotion of which our nature is capable, and therefore the chief remedy for that self-centeredness which is our original sin and the source of all actual sin."

The first act of Christian worship, therefore, is to confront and realize anew the power and splendor and mercy of God. It is not self-reflection but thinking of God and his incredible grace. To put this another way, a Christian service, as opposed to a merely "religious" service, should begin with "the good news of the kingdom of God." It should be prefaced with some such invigorating words as, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1 KJV), or "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5 KJV), or some form of words that recalls the coming into the world of Jesus Christ "for us men and our salvation."

As we thus confront the greatness and goodness of God we are led inevitably to sound forth his praise. Praise is the very essence of prayer, for it lifts us out of despair into hope. It is the absence of full-throated praise in our services that so often makes them sound so muted and melancholy. Certainly there is place in a Christian service for confession of sin, but we must beware of confession that arises from our moral and psychological probing rather than from our response to the holiness and forgiveness of God. Dr. Eduard Schweitzer of Zurich has recently reminded us that in the earliest church (as demonstrated from 1 Corinthians 14) there was no weekly repetition of confession and absolution and certainly no "general confession" of sins. "The New Testament takes the event of grace so seriously that it is not able to act as if the whole drama of salvation had to start again every Sunday. The New Testament preacher speaks very clearly of the sins of the congregation, but always of the concrete sins which he names in a way which nobody can fail to understand. And he does not speak of them in order to lead to a general confession of sins, but in order to challenge his hearers to start living again this joyful new life of a Christian who knows that the grace of God bestowed upon him is the real force in every weakness." (From "The Service of Worship," *Interpretation,* October, 1959)

THE first response of the congregation, therefore, is praise: should not the second be a re-affirmation of belief in what has now been thankfully heard? Most churches now include the audible repetition of some form of creed in their service of worship, and this is good, for nothing can strengthen a congregation like the corporate expression

of its deepest convictions. But I confess that I sometimes have the feeling that the response is too "intellectual"; the congregation is invited to declare only its *mental* response, to articulate its theological convictions, instead of allowing the creedal statement to evoke a statement of practical attitudes, duties, aspirations, future conduct, deeper commitment to the church and the world. The confession of sin may very well arise out of making a creedal statement, since the worshiper knows full well that he is speaking beyond his powers and must always say, "Lord, I believe, help thou my unbelief."

The so-called pastoral prayer is a notorious problem both for preacher and hearer. It is not necessary at this point in the service to go over again ground already covered at the beginning, nor is it necessary to make this prayer "pastoral" in an individual and pastoral-counseling sense. This is surely the place at which the *congregation* affirms its commitment to the purpose of God. Here, in his sight, it becomes newly aware of itself as his instrument and, as the people of God, presents to him its petitions and intercessions. Here should be expressed something of the tension which the worshiper experiences as he seeks to realize himself in community—for the modern worshiper rarely feels in organic communion with the society in which he lives and has deliberately to reassert his oneness with his fellow-Christians. He has also to be aware of the tension in which the Beloved Community exists in the secular world. The pastoral prayer seeks to draw people away from a lonely search for God to the love of that God who is the Father of their brethren.

The reading of the Word is obviously a high moment in the service of worship. But in our Protestant services this is often so casually and skimpily done that it has become a scandal. In fact, protected by their liturgy, which is soaked in scripture, the Roman Catholics may actually be better informed and more thoroughly exposed to the scriptures than their Protestant brothers! It is, in any event, a pity that our churches have almost completely dispensed with the reading of two lessons, one from the Old Testament and one from the New. So much could be done, if a lectionary were devised and adhered to, by way of presenting the unity of the Biblical witness and instructing the congregation in the interrelation of the Testaments. The reading of the Bread of Life discourse in the Fourth Gospel cries out for the recollection of the manna episode in Exodus, as the good Shepherd mono-

logue requires Jeremiah's sermon on True and False Shepherds to illumine and complete it. I would make a plea for a dignified and meaningful introduction to the reading of scriptures. A manly and straightforward "Hear the Word of God" is preferable to such broken-backed sentences as "Our scripture reading this morning is taken from . . . ," and certainly far more appropriate than "May we (or shall we) listen to the following passage." One should never give the impression, either in the reading or the prayers, that one is begging the congregation's permission! In view of a modern congregation's unfamiliarity with the scripture, it may sometimes be necessary to preface the reading with a brief introduction, setting the passage in its historical context and making it relevant to the experience and understanding of the congregation, but this should be done after careful preparation and in the choicest and chastest words the preacher can command.

In churches where it is the custom for the minister to pray after the reception of the offertory, an opportunity is given to set the material concerns and the work-a-day life of the congregation within the context of God's will. Nicolai Berdyaev said, "Our daily bread is material, but what we do with our daily bread is spiritual," and the way we *earn* our daily bread should come under scrutiny as we offer our money for the service of Christ's church.

But, however correct our *form* of worship is, it will fail as a worthy offering to God unless it is suffused with wonder. My old minister used to pray again and again, "Lord, keep us in perpetual amazement of the gospel." The preacher himself must be astounded by the grace of God, perpetually surprised that God wants anything to do with him at all.

THE language of prayer presents an exciting problem for the preacher. If he is content to use the material of ancient liturgies, he may satisfy his own historic and aesthetic sense of fitness but fail to arouse the thought and conscience of his audience. A great deal of creative and imaginative work is being done in many pulpits, along with much that is merely clever, either too extravagant or too sentimental. Far better to stick to archaic language, which is at least dignified, than to indulge in wisecracks or smart sayings about ulcers and organization men!

Another problem that besets the liturgist is the tendency to use the language of theology rather than that of the Bible. Biblical language is always concrete and earthy and particular, whereas the language of

theology is necessarily abstract and general and discursive. The situation is not improved when the language used is that of the latest and most up-to-date theology! I have recently read a "contemporary" form of worship in which Tillich and Bultmann have been drawn upon, alas mostly in the form of slogans such as "You are accepted" and "Authentic existence." This, it seems to me, is no improvement on the formal theological vocabulary of previous theologians.

The New Testament does not talk in general terms about sin, for example, it does not bid the worshiper confess that he has "offended against thy holy laws": it speaks of salt without savor, light that has been placed under a bushel, of a son who has left home, of a sheep that has strayed, of a coin that has slipped out of the owner's hand. It pictures a house without adequate foundation, a son who gives verbal aquiescence and no more, a worshiper who prays for effect, a wedding guest who refuses to enter into the spirit of the party, and the like. These are timeless images which keep their ancient power of stirring the imagination as well as convicting the mind. As the philosopher, McNeil Dixon, said: "The mind of man is much more like a picture-gallery than a debating-chamber," and the language of prayer is most satisfying when it rises to the poetic level, speaking to what is ancient and hidden within us.

But the images and symbols need to be clothed in vigorous and dignified modern idiom. The preacher should sound like an educated man speaking to his peers, not an experimenter seeking to be clever or to shock his hearers into an awareness of his own cleverness.

In an effort to make his prayers sound "personal," many a young preacher today has abandoned the use of "thou" and "thee" and "thy" in reference to God, replacing them with the more usual and direct "you" and "yours." (Incidentally, one has sometimes been in agony listening to the preacher who cannot make up his mind and insensibly lapses into the old form after starting off bravely with the new!) The way to make prayer personal is not simply to change the mode of address but to talk about real issues, real concerns and real problems. I would agree with the RSV in modernizing all forms of address except that addressed to God, who is, after all, the Author and Maker of our being and, if not separated from us by "an infinite qualitative distance," is at least Other than we are.

There are certain time-hallowed clichés that are due for a well-

earned retirement. One of them is the word "bless." It would make for reality in prayer if the preacher were to pull himself up and ask, What precisely am I asking God to do when I beseech him to bless? To encourage? To prosper? To remake or fulfill or extend? And why always "bless" and not "blast"? In his profound and penetrating *Prayers of the Social Awakening,* Walter Rauschenbusch had a section boldly entitled, "Prayers of Wrath," in which he besought the Lord of all good life to visit with destruction all that is mean and shabby and inhuman and exploitive in our common life. Other words that have become clichés and so tend to pass over the minds and hearts of the congregation without penetrating them are such lovely words as "grace" and "peace" and "spirit." We could do much in our public prayers by recovering, in modern idiom, some of the depth that such words originally possessed. When the ancient Hebrew spoke the word "peace" (Shalom), he meant much more than "peace of mind" or freedom from distraction. He pronounced it like a benediction, calling down upon the recipient the power of God to make him a thoroughly integrated person within the covenant-community, not simply a well-adjusted man but a man creatively and positively related to God and his fellows.

I would make one last plea: that the preacher strive to be chaste, both in the quality and *quantity* of his words. Both preaching and praying suffer from verbosity. The fewer the words, the more effective the thought, the more powerful the impact upon the hearer. We need to ponder the dominical saying, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of the Evil One."

THIS REALLY HAPPENED

A nice old lady up in Maine was overheard to say, "Well, we Baptists aren't doing so well in our town, but thank the good Lord, the Congregationalists aren't doing any better!"

* * *

A small boy carried the Bible to his grandmother and asked, "Whose book is this?" The grandmother answered, "Why, that's God's book." Then the little fellow said, "Don't you think we ought to give it back to him. Nobody around here seems to be using it!"

* * *

Someone asked Thomas Edison how he kept from yielding to temptation. He replied simply, "I don't have temptations. I'm too busy."

By DWIGHT STEERE

Music in Protestant Worship

IF A sensitive observer should visit many worship services in today's Protestant churches, he might easily form the opinion that the music in these churches is in a sorry state. Hymn singing is half-hearted at best and tends to be restricted to a small, oft-repeated selection. In all but the larger city churches, most of the choral and organ music presented is poor in quality and badly performed. In too many of the smaller churches the musicians, if we may call them that, seem to be utterly satisfied with their offerings, no matter how faulty they may be. Even in the large metropolitan churches where good music is performed expertly by professionals, polished performance has largely superseded any spiritual impact.

Our observer may take some comfort in the realization that artistically these are still pioneer days in America. In much of our country, serious music is still regarded as a luxury of no real use to the ordinary man. The result is that we do not have enough trained organists to go around, and in some fairly large congregations it is difficult to find enough people who admit that they can sing to form a choir.

During the past several decades we have witnessed an increased interest in worship in this country. The result of these efforts has been a more orderly worship throughout American Protestantism, with an enriched liturgy and a more favorable climate for better church music. This in turn has stimulated more study of worship and of religious music within our schools and colleges. More organists are being trained, and college choirs are producing hundreds of singers who are becoming the nuclei of more and better church choirs. There are more trained choirmasters and more churches with what is known as the multiple

choir system; more singers are being trained for all church choirs. Although pipe organ costs, like building costs, continue to advance, some of the electronic organ manufacturers have sufficiently improved their instruments to make possible sound approaching that of a pipe organ, even for a modest investment.

Why, then, is our worship music not better? Probably the first reason is our failure to give worship the place it should have in our thinking and living. For too long we have thought of morning worship as being the "preaching service" and all that precedes the sermon as being the "preliminaries." As long as music is used merely to give variety, to cover the noise of late entrants, to occupy one's time during "taking up the collection," or to give people a chance to stretch themselves before the sermon begins, it will be neither carefully prepared nor highly appreciated. But let worship become the central act of Christian living and God the central figure of that worship, then all that happens during that hour devoted to him takes on new meaning. Worship is something we do for him and not something the church does for us.

IF OUR worship is God-centered, nothing we offer him during our worship should be less than the best we can give. As far as music is concerned, it is necessary first of all that all church musicians be worshipers themselves. It is not sufficient that the organist be well trained; he should be a dedicated Christian and should regard his playing as an offering to God. It is not sufficient that the choir members love to sing; they should love to sing to the glory of God.

How does music serve worship? It acts both as an aid to and a means of worship. The choir and organist meet the first of these purposes. Let us first examine the organist's function. In the organ prelude he provides a bridge on which the seeker moves from the everyday world into that of the spirit. As the worshiper enters the sanctuary, he needs to separate himself for a time from his worldly cares and problems, that he may enter fully into God's presence. As through the eye he perceives the symbols and associations within the place of worship, so through the ear the music of the organ prepares his mind and spirit for what is to follow. After the prelude the organist's task is to maintain the mood which has been established, a task he should perform unobtrusively and with restraint. The sound of the organ may well cover those other

sounds that add nothing to worship, such as the seating of late comers and the movement of the ushers during the making of the offering. The organ should never compete with the spoken word. It should never be heard during a period of silent prayer. The organist should strive toward two ideals: Unless his music is built on a sacred theme it should be unfamiliar and should not suggest to the listener any associations with the outside world; the organist should appear without ostentation, never calling attention unnecessarily to himself.

The choir has a dual purpose; it is a part of the congregation, yet separate from it. As a part of the congregation, it leads in hymn singing and congregational responses, such as the Doxology and Gloria Patri. But in the singing of anthems and choral responses the choir, like the minister, is separate from the congregation and speaks in behalf of the rest of the worshipers. Like the organist, the choir should act without pretention and self-esteem; its service is not to the congregation but to God himself. We have become accustomed to speak of the anthem, like the hymn, as an offering of praise. But the anthem, like the hymn, expresses all shades of religious meaning and should be placed in the order where it will have the greatest impact. Space here will not permit a discussion of its musical character more than to say that, like the organ music, it should be otherworldly; under no circumstances should a choir sing a secular tune to which sacred words have been added. The fact of the anthems' dedication to God should determine their literary and musical merit.

Different types of choral response are possible: call to worship, invocation, call to prayer, response to prayer, response to scripture, offertory and benediction responses. About three should be used in any one service, and no two of them should come close together. The usual choice should be simple, rather than elaborate; for instance, nothing more than a choral "amen" should follow a pastoral benediction. Excessive repetition should be avoided. Any act often repeated tends to become automatic. When a choir begins to sing any response automatically, perhaps after about six weeks of repetition, it—the response, not the choir—should be changed, for its usefulness is gone.

MUSIC becomes a means to worship as it claims the participation of the whole congregation. The hymn is the usual—sometimes the only—musical means of worship open to a congregation. It may also

be the most characteristic act of Protestant worship. It is one of the chief means by which we experience Christian fellowship and share in the "communion of saints." It is also an emotional and deeply personal expression of the individual worshiper's religious being; as he sings, he may experience comfort, assurance, peace, and inner strength to a profound degree.

Yet in many of our churches hymn singing receives little attention or effort. Many ministers give only negligent thought to the selection of hymns to be used, coming up week after week with the easy choice of three from a short list everybody knows, without reference to their timeliness. In a large proportion of our churches, hymn singing is done with the same indifference. In every congregation are those who stare silently into space throughout all hymns; they are joined by others who refuse to make a sound on any hymn with which they are not utterly familiar. In almost all churches hymn singing is done with proper restraint, and the person who dares raise his voice with vigor and enthusiasm draws furtive and shocked glances from those around him.

Yet if the Protestant Reformation was a movement of preaching, it was also one of singing. Luther regarded the hymn as an important device to involve all the people in worship. While Calvin favored the use of metrical psalms only, Wesley went further. He laid down rules for congregational singing, urging that everyone "sing lustily and with good courage"; all should sing; "If it is a cross to you, take it up and you will find a blessing." It has been said that a church lives to the degree that it prays. Is not the same thing true of its singing?

If hymn singing is to mean more in worship, the minister must give it that meaning. He should know his hymnal almost as he knows his Bible. He should know the great hymns of faith and those that establish immediate and firm contact with God; he should also be aware of those of less worthy meaning and cheaper music. He is familiar with the praise-sermon-dedication sequence that should obtain in the hymns of the well-planned service. Let him seek until he finds what will best fill each worship need. A wrong hymn may destroy the impact of a sermon, while the appropriate one may give it lasting life and meaning.

There are many churches in this country with beautiful sanctuaries, adequate organs, well-trained organists, and ample choral resources which still have cold, unsatisfactory worship. In most of these the members do not know how to worship. What can be done for them?

Improvement must start with a minister willing to teach the meaning and practice of worship, patiently and insistently, until the lessons are learned. Let him start with his organist-choirmaster. If his attitude is flippant and irreverent, not only will his own offering be unacceptable, but the choir will reflect the same attitude. Then the minister must make the choir members feel that unless they themselves worship, they cannot effectively lead worship; their offering is to the Lord and not to the congregation and is, therefore, above personal pride and conceit. Then let the minister teach the ushers to do their job quietly, unobtrusively, efficiently.

Having done all this, the minister should discuss worship with his congregation. Although he would not fail to teach his flock the meaning of the Ten Commandments, the Lord's Prayer, the Sacraments, perhaps the Apostles' Creed, he may take it for granted that his congregation knows how to worship. He should not make this mistake. The worshiper should be led to know that he has a part in each act of worship, a part in which he must participate with his mind and will. If the worshiper knows the meaning of organ prelude, choral responses, anthem, offertory, and hymns, he should personally respond to each.

FINALLY, what does all this have to do with the worship of the man in uniform? Primarily our task is to recognize those conditions that make worship within the armed services different from that in civilian life. The first of these is the variableness of conditions under which it is conducted. "Church" may be a field, a hangar, a ship's deck, or a well-appointed chapel on a permanent base. The musical instrument may be a pipe organ, an electronic organ, a field organ, or no instrument at all. The musicians may be well trained or missing. Under these circumstances, one cannot be arbitrary as to how worship should be conducted.

The second condition is the need to make worship brief. With a congregation primarily of impatient young men, an extended musical service would not be practical even if it were possible. If the service is to have lasting value, it must be brief.

The third condition is the fact that young men in uniform enjoy singing. The half-hearted singing of most of our churches will not happen here. However, the religious songs the men know and love tend to be largely drawn from gospel song literature which has less value

in worship. Herein lies a great challenge to the chaplain. If, with or without a choir, he can teach the men more of the great hymns of the church, he will not only enrich their worship experience for the moment but build for them a reservoir of spiritual resources for the future.

The fourth condition which chaplains have often noticed is the desire on the part of the man in uniform to find in his worship certain elements which remind him of home. A favorite hymn will mean more now than ever before. Such simple things as the Doxology, the Gloria Patri, a stanza of a hymn used as a prayer response may bring a depth of experience to worship beyond their apparent value. If the chaplain has a choir, all this can be simply done. If no choir is at hand, the whole congregation may provide its own responses. It is a temptation to a busy chaplain, knowing that time allotted to worship is short, to omit all the nonessentials and to "get on" with the service. But the added effort to bring more meaning and beauty into the service is worth doing, particularly in somewhat barren surroundings where a spirit of worship may not be easily achieved. When in such a service, with no choir available, the worshiper provides his own response to an act of worship, that act becomes his simply and immediately and powerfully.

Let the chaplain, then, make all the use he can of music, for music will serve him well.

WORTH QUOTING

Centuries ago the Roman philosopher-statesman, Cicero, observed the six mistakes of man:

1. The delusion that individual advancement is made by crushing others.

2. The tendency to worry about things that cannot be changed or corrected.

3. Insisting that a thing is impossible because we cannot accomplish it.

4. Refusing to set aside trivial preferences.

5. Neglecting development and refinement of the mind and not acquiring the habit of reading and study.

6. Attempting to compel other persons to believe and live as we do.

By T. C. SMITH

The Importance of Private Worship

THE chaplain in the Armed Forces is a constant reminder to the men and officers each day of the force of religion in thought and action. Without exaggeration it can be said that his responsibilities exceed those of the average civilian religious leader. He is responsible to God, to the homes from which the servicemen come, and to his denomination that endorses him. A number of men entering the Armed Forces will make their first contact with religion through the religious influence exerted by the chaplain. Therefore, it is necessary that he put his best foot forward in setting an example in character, morals and religion.

Chekhov once said, "To keep another going is a million times more tiring than to keep oneself going." The demands of the chaplaincy are so great and the responsibility of keeping others going is so binding that it is all important for the chaplain to heed the words of the Apostle Paul who said, "I give my body a knock out blow and subdue it, lest after preaching to others I myself should be disqualified" (1 Cor. 9:27). If the chaplain hopes to meet the maximum demands laid upon him, he can never do this leading a minimum spiritual life. The heavy drain takes so much from him that he must have an inner replenishment of his spiritual life to be of help to those who come to him. Amid the raging tempests of life the spirit of man cries out for a stillness which only private worship can bring.

It is quite possible for a person to avoid exhaustion in his work of keeping others going without being concerned about private worship, but if this alternative is used one sacrifices his position of spiritual leadership in the service. A chaplain may assume a professional air,

be disinterested in the problems of others, be condescending in giving information, and by such an objective relationship with those who seek his help he can lose all empathy for the men who seek his guidance and counsel.

What Is Worship?

The word worship is from the Old English word *weorthscipe* which means worth-ship. Therefore, when we worship we are declaring worth. In the Old Testament the general word for worship is the Hebrew word *abodah* which is from the verb *abad* "to labor, or to serve" and the substantive is usually translated "the service of God." To describe a specific act of worship the word *hishtahawah,* from the verb *shaha* "to bow or to prostrate oneself," was most frequently used. In the New Testament the Greek word *latreia* corresponds to the word *abodah* and *hishtahawah* is replaced by *prosquneo* "to prostrate oneself, adore, to worship."

In our Judaeo-Christian tradition we see that worship is both external and internal. External in that it is involved with our service to God in obedience to the instructions which he has revealed to us and internal in that it is a spiritual attitude. Both of these aspects should be emphasized in private and public worship.

When a person declares the worth of God internally, his life goes out in reverence, adoration, homage, gratitude, confession, praise, and honor. But this feeling is not to remain on the level of recognition. We must be moved by this experience to participate in the purpose of God to pursue truth, goodness, mercy, love, and peace. The feeling of awe and reverence for God must be followed by obedience to his will.

In the 10th chapter of Luke's Gospel, a lawyer put Jesus to the test by asking the question, "Teacher, what shall I do to inherit eternal life?" Jesus replied, "What is written in the law? How do you read?" Then the lawyer answered with a combination of Deuteronomy 6:5 and Leviticus 19:18, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." After the lawyer said this, Jesus commended him for giving the right answer but went on to say, "Do this, and you will live." Here Jesus is pointing out to the lawyer that there is a great hiatus between profession and practice. It is possible for one to recognize a truth without ever having an intention of putting

the truth into practice. In worship we proclaim the worth of God, but of what value is the declaration unless we translate into life those qualities of God which are recognized as being of supreme worth?

Public Worship and Private Worship

Public worship and private worship are both essential for the Christian community. It is almost impossible for a person to worship realistically without the shared experience of others and it is equally true that one cannot participate fully in the fellowship of the saints unless he has first of all worshiped reverently in his own heart. Both private encounter without fellowship with the saints and public worship without personal devotion are to be considered questionable. The omission of one leads to the weakening of the other.

More diligence is required of us in planning for private worship than in arranging for public worship. In public worship we have provided ourselves with certain aids which encourage adoration, praise, confession, reverence, and dedication. The chaplain by the use of symbols within the chapel, congregational hymns, special music by the choir, prayers of thanksgiving and confession, the sermon, the Lord's Supper, and reading from the Scriptures can easily instill a sense of awe and reverence in himself and the congregation. Yet when it comes to having this same kind of experience privately, he may find it much more difficult. Here we are in solitude, but in the chapel we were in the company of those who have had the same experiences which we have had. The real test of religion is the strength of our belief privately in those pronouncements which are made in the fellowship of the saints. To be alone is a frightening experience for many. Here our meditation is void of form, ritual, and sensory representation. But what we do with our solitude determines whether we shall become nobler or weaker servants of God.

The importance of private devotional life is stressed throughout the New Testament. As we review the stories of Jesus related in the Four Gospels, one of the features that continually attracts our attention, as it stamped itself indelibly on the hearts of his inspired biographers, is the prayer life of Jesus. Here we perceive the closeness of the communion between Father and Son and the reality of prayer as it draws upon the resources of God for sustenance, refreshment and power. Jesus found it necessary at times to withdraw from the crowds to pray and meditate

in order to get the proper perspective of his mission in life. After he had fed the five thousand, there was an attempt on the part of the multitude to make him alter his view concerning himself. They wanted to make him a king to lead them in overthrowing the Roman power over the land of Palestine. This was the popular conception of Messiah. Jesus escaped from the people and went away to pray so that he could again focus his mind upon his being a spiritual Messiah. In preparation for the tragic event, the crucifixion, Jesus, on the night before this awesome experience, prayed in the Garden of Gethsemane. In his withdrawal, he saw that it was in accordance with God's will that he endure the suffering of the cross and he was able to combat the temptation to avoid it.

It is interesting to note that in his epistles the Apostle Paul, amid his thoughts, breaks out into prayer no less than twelve times. We can learn from this that withdrawal is essential for clear thinking. Life is geared at such a high speed, is so hectic, and is such one grand rush after another it is incumbent upon us to seek a time of quietness and withdrawal for the inspiration of our souls. The words of Blaise Pascal are helpful to us on this. He said, "All of the evils of life have fallen upon us because men will not sit alone quietly in a room." It is quite true that we are overpowered by our fretful concerns largely because there is not time for quietness.

Private worship is characterized by withdrawal. It is a withdrawal to meditate, to pray, and to ask questions about the meaning of existence and the purpose of life. In solitude we seriously consider that which we proclaim as the faith. We look at ourselves as the kind of people we are. In quietness our real motives can be revealed to us. Sometimes this is shocking to us because in our public ministry we are often unaware of performing service for Christ by improper motivation. In the area of withdrawal a person encounters not the God of his church life, his family life, or of his creed, but he confronts God in his individual relationship with him.

While this withdrawal is a time for soul-searching, it is also a time for us to receive renewed strength for the conflicts which we face in life. We need a lull from the rhythm of daily living in order to get a new outlook upon this world of ours. Our fears and cares are forgotten and our minds become centered upon those things which are eternal. Suddenly the bitter, irritating and heartbreaking memories of the past, the anxieties and troubles of the present, and the dread and fear of the

future all become absorbed in God's eternal day. Prayer gives us the proper perspective in life. We recognize afresh that we are not sufficient of ourselves but our sufficiency is from God.

What does it mean to withdraw from life for private worship? Does it mean that we are to provide a secret place for meditation and prayer? This may prove to be essential for some, but it could hardly be stated as a specific requirement. It is possible to withdraw into meditation at the desk in the office, while riding in a car, mowing the lawn, washing the car, or just about anywhere one happens to be. Posture, place and time do not set the pace for meditation, but ability to remove ourselves from hindrances to worship does.

Bernard of Clairvaux in one of his sermons said, "Whoever with prayer and diligent devotion is watchful towards the spiritual world will depart hence safely and be received into the world with great joy. Wherever, therefore, thou shalt be, pray secretly within thyself. If thou shalt be far from a house of prayer, give not thyself trouble to seek for one, for thou thyself art a sanctuary designed for prayer. If thou shalt be in bed, or in any other place, pray there; thy temple is there."

Private worship is not a type of devotion which comes in the natural course of one's Christian experience. This is something that we must work at with the same care and concern as public worship. A great variety of aids are available to the person who takes seriously this need for withdrawal. To begin with, there are the Scriptures for our study so that we may gain knowledge of the experiences of people in the past who have struggled with the problems of life. To add to our guidance from the Scriptures is a vast storehouse of devotional literature both ancient and modern. The devotional classics which are of immeasurable value to us include the following: *Confessions* by St. Augustine; *On the Imitation of Christ* by Thomas a Kempis; *Table Talk* by Martin Luther; *Treatise on the Love of God* by St. Frances de Sales; *Religio Medici* by Sir Thomas Browne; *Holy Living and Dying* by Jeremy Taylor; and *A Serious Call to a Devout and Holy Life* by William Law.

Private Worship and the Christian Ministry

Private worship is important to the chaplain for his own spiritual enrichment and also for the enrichment of those to whom he ministers. Private worship is a withdrawal, but it is also a return. It is a detach-

ment, but it is also an attachment. Private worship is more than a mystic flight of the soul in deep contemplation to escape from the realities of life where we live sheltered and guarded lives from the evils of the world. In withdrawal, we get a vision of our task and the power available for the accomplishment of the task. But we return with renewed faith and strength to follow in the steps of Christ who came to minister and give his life a ransom for many.

Our public worship will take on an added depth and significance out of the seriousness with which we consider meditation and contemplation. The chaplain owes it to his men to share each Sunday some fresh insight into Christian truth. This responsibility can be easily discharged through the cultivation of spiritual exercises involved in private worship. It may be added also that, since counseling is part of the work of chaplains, it is highly important for the chaplain to be strengthened inwardly so that he will always be ready to minister to the men with understanding and Christian love.

The crying need of our world today is for more men to dedicate themselves to withdrawal for a devotional life that will as soon as possible be released in our environment for its transformation.

"I LIKE FOUR-LETTER WORDS"

The late Hal Luccock was a great friend and teacher of preachers. One of his favorite sayings was, "I like four-letter words." We who try to put on a show of learning would do well to remember this. "I prefer rain to precipitation; love to romantic involvement; cops to law-enforcement officers; room to accommodation; food to comestibles; pay to emolument." The more concrete and specific the word is, the more likely will the hearer (or reader) get it.

* * *

It was also Hal who said that when Moslems went into the mosque they leave their shoes outside the door; and unfortunately, many Christians who go into the church sanctuary leave their brains outside.

* * *

Hendrick Kraemer says: "Do not most church members live a schizophrenic life, having two different sets of ethics, one for the private life and the other for their behavior in the workaday world."

BOOKS

REVIEWS

Word and Sacrament: A Preface to Preaching and Worship by DONALD MACLEOD. Prentice-Hall. 1960. 176 pp. $4.65.

In recent years, many Protestants, so captivated with the revival of liturgy, have given the sermon a subordinate place. On the other hand, many ministers from the Reformed tradition have so magnified preaching as to consider external forms of worship as belonging to the non-essentials of religion. Professor Macleod in his dynamic book points out that both are essential. "Preaching declares God's saving activity to which the congregation responds in faith; hence for this encounter worship must provide the atmosphere and the medium in which the Word is most effectively heard and received" (p. 102). It is both Word and Sacrament! Preaching should be done "in the context of worship."

To be sure, preaching is vital for through preaching we proclaim the Word of God. Preaching was the foremost activity of the early apostles. Preaching is the most highly creative aspect of the minister's office. It provides the theme for the act of worship.

But preaching is not simply bright comments of the state of the world. As Daniel Jenkins put it: "The preaching of the Word is a public act. It is addressed not only to the individual but to the Church as a body, and through the Church to the world on which Christ set his claim."

On the other hand, worship is not supplying frills and embellishments to give a setting for preaching. "Worship is what we say and what we do as a community of persons when we meet to hear in its burning reality what God has done for us in Jesus Christ; the thing we do and say being determined by our awareness of what we are and by the extent to which we have committed ourselves to him" (p. 102).

The sound suggestions Dr. Macleod makes on how to make both preaching and worship more vital in our Reformed churches are really tremendous. This is an excellent book—well-written, thoughtful, warm and balanced. Dr. Macleod is a member of the Department of Homiletics, Princeton Theological Seminary.

Music in Protestant Worship by DWIGHT STEERE. John Knox Press. 1960. 256 pp. $4.50.

Almost any question you want to ask about music in the church is dealt with in this significant book. And Mr. Steere, who is head of the department of music at Centre College in Kentucky, soft-pedals nothing. If we followed his suggestions the quality of music in our churches would be improved immeasurably.

Not only does he deal with the use of music in services, but he also gives help on how to prepare for the music program in the building of the church—where the choir should be, the organ, and musical accessories. Moreover, he gives sound advice on organizing the church for a musical program—the part the minister plays, the choirmaster, the organist; how many choirs there should be; help for the music committee.

Q. *How much spend for an organ?* A. One-tenth of the value of the church building. Q. *Where should the organ be placed?* A. Near the choir. Q. *Where should the choir be placed? A.* I favor the divided chancel. Q. *Should the minister always lead the choir in prayer before the service?* A. No. He might occasionally, but let this be done generally by the choir members themselves. Q. *Should we lock the church organ?* A. No. There are not enough good organists and others should be learning to play. *Q. Should we have a paid choir?* A. There is a danger; paid members are often aloof from the life of the church. Q. *What makes a good hymn?* A. It should praise God; it should be objective; it should be biblical and Christian; music and words should fit; and the tune should be singable. Q. *Should the anthem always be in the same place in the order of service?* A. No. It should be movable. Q. *Where should we place the second anthem?* A. Back in the folder to be used another Sunday. Q. *What kind of music for the prelude?* A. Music that is a *prelude*—a preparation for the service, that serves as a bridge between the outside world and the sanctuary. Q. *What about the offertory?* A. No music at all would be good; but if music, let it be soft and formless and indefinite. By all means, don't use the doxology. That is a call to worship. Q. *What about solos?* A. Generally, no, for they focus on an individual. If used, a solo must be well-chosen, churchly music; it must be vocally and musically adequate; and the soloist must sing with complete humility.

These are samples of the kinds of answers you'll find in this important book. It is written for ministers, first of all, and then for church musicians.

The Liturgical Renewal of the Church, edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 1960. 160 pp. $3.25.

This book records in permanent form a series of addresses by five Episcopalians and one Lutheran delivered at a liturgical conference held in Madison, Wisconsin. The speakers discuss the liturgical renewal in its various aspects—its theology, its history, its social implications, its pastoral implications. Evidence of a worship revival are pointed up: elimination of the pulpit-centered arrangement for the front of the church; the use of vestments; increase in the number of worship hymns; recovery of the church year; growing ecumenical interest and the rise of the community church.

In His Likeness, edited by G. McLeod Bryan. John Knox Press. 1959. 192 pp. $3.00.

The call to imitate Christ has been sounded from the early disciples on down to our day. It is significant

that in every generation there have been those pure souls who have sought to be like Jesus; and have challenged others also to follow in his steps. Forty of these are presented by Dr. Bryan. There is Paul who said, "Be imitators of me, as I am of Christ" (1 Cor. 11:1). Ignatius, early martyr, cried, "Only let me attain unto Jesus Christ." Basil the Great asked, "What is the mark of a Christian?" And then among his answers said, "To love one another, even as Christ also loved us." In Bartholomew's biography of Francis of Assisi, forty resemblances between Christ and Francis are mentioned. Ludoph of Saxony, who was one of the first to write a biography of Jesus, called on Jesus' disciples to imitate him in three ways—in poverty, in humility and in suffering. Gerald Groote called for simple living. Luther urged, "Christ alone as Example is to me a measure." Calvin's *The Summary of the Christian Life* is unexcelled in its description of Christ-like self-denial for the good of one's neighbor.

Then, there are the extremists; e.g., Henry Suso (1330-1336) who for eight years bore on his back a cross pierced with nails "to make the sufferings of Christ more sensible"; and James Nayler (1618-1660) who attempted to re-enact the life of Christ even to such particulars as Christ's hair style and his triumphal entry into Jerusalem.

A Book of Family Worship, edited by ELFRIEDA AND LEON MCCAULEY. Charles Scribner's Sons. 1959. 176 pp. $2.95.

In the Foreword to this book, Dr. Walter Russell Bowie rightly says: "It is in the home that there can be the intimacy of love and the warmth of understanding that create the atmosphere in which the upreaching impulses of a child's soul can grow." But how? The authors have tried to answer that how. This book is not a textbook of theology for parents or a collection of stories for children but it is a group of selections from the Holy Scriptures with related prayers and hymns, suggested as helps to parents so that they may experience with children the daily reminder that Christianity requires us to live with a sense of the presence of God.

The plan of each service is as follows: A short Bible theme, an appropriate prayer, the title of an appropriate hymn, a short comment on the theme, the Bible passage, a second prayer, the Lord's Prayer, and a benediction.

There are services of thanksgiving, for special occasions such as sickness, holidays, the Christian life, from the life of Jesus, and there are services for young children. Parents will find the guide most helpful.

The Meaning of Worship by DOUGLAS HORTON. Harper & Brothers. 1959. 152 pp. $2.75.

Dr. Horton, former dean of the Harvard Divinity School, gave this series of addresses on worship on the Lyman Beecher lectureship at Yake Divinity School in 1958. Scholarly, yet rich in devotional content, the addresses give a fresh approach to an old subject. Dr. Horton points out that human beings did

not invent worship; worship is the response of man to the divine invasion.

But the unseen God comes to man through things seen and apprehended, so God can use—and does use—symbols, words, thoughts, places to reveal himself. So the communion service is important; so also is it important for the church to come together to worship. "In corporate worship in Christ's presence three ultimate entities are discovered—God and the worshiper and the worshiper's brother man—and the relations between them are eternal. *The relation of God to the worshiper is one of forgiving and creative love; that of the worshiper to God one of loving dependence and dedication; and that of the worshiper to his fellow man one of loving witness to God's will.*"

Dr. Horton also points out that the ecumenical movement "has furnished living proof that diversity in the forms of worship apart from the Lord's Supper is not a hindrance to unity." And he has great hopes for a recognition of the unity of the church through the ecumenical movement.

A Diary of Private Prayer by JOHN BAILLIE. Charles Scribner's Sons. 1949. 135 pp. $1.50.

This is a devotional classic *par-excellence*. G. Bromley Oxnam says about it, "I know of no more helpful contribution to the enrichment of the devotional life." Dr. Baillie, the author, recently retired as Professor of Divinity in the University of Edinburgh and Principal of New College. Here are prayers for the mornings and evenings of the months; they are for private use, not for liturgical use in public worship. Note this excerpt as a sample:

> Yet let me not, when this morning prayer is said, think my worship ended and spend the day in forgetfulness of Thee. Rather from these moments of quietness let light go forth, and joy, and power, that will remain with me through all the hours of the day;
>
> Keeping me chaste in thought:
>
> Keeping me temperate and truthful in speech:
>
> Keeping me faithful and diligent in my work:
>
> Keeping me humble in my estimation of myself:
>
> Keeping me honourable and generous in my dealings with others:
>
> Keeping me loyal to every hallowed memory of the past:
>
> Keeping me mindful of my eternal destiny as a child of Thine.

The Pastor's Prayerbook by ROBERT N. RODENMAYER. Oxford University Press. 1960. 319 pp. $5.00.

This is a pocket-sized edition of over six hundred prayers, selected and arranged for various occasions by Robert N. Rodenmayer, Professor of Pastoral Theology of the Church Divinity School of the Pacific, Berkeley, Calif. Prayers have been chosen from *The Book of Common Prayer, Prayers Old and New, A Book of Prayers,* and there are several original prayers by Dr. Rodenmayer and two by Reinhold Niebuhr. Some of the themes presented are: Trouble, Confession, Sickness, the Church, the Church in the World, Thanksgiving, Seasons and Days, Family Prayers, Personal Prayers, and the like.

On page 9 is an interesting prayer, "For the Joy of Our Lord"; it reads as follows:

Help us this day, O God, to serve thee devoutly, and the world busily. May we do our work wisely, give succour secretly, go to our meat appetitely, sit thereat discreetly, arise temperately, please our friend duly, go to our bed merrily, and sleep surely; for the joy of our Lord, Jesus Christ.

Bible Readings for Boys and Girls. Thomas Nelson & Sons. 1959. 255 pages. $3.00.

Children's workers have long pointed out that the various stories and passages from the Bible must be shared with children at the most appropriate age. Kindergarten children, for instance, would not profit too much by Paul's exposition of justification. In light of this fact, a small committee made up mostly of children's workers, have selected from the Revised Standard Version of the Bible the sections that are most apt to interest children, and which they can read and understand for themselves without adult guidance. The result is this new book by Thomas Nelson & Sons, publishers of the RSV edition of the Bible.

Although these are selections, they are faithful to the total message of the Bible, true to the meaning of the history and literature of the Old Testament as it leads to the revelation of Christ recorded in the New Testament. The type chosen is clear and readable; the paper is excellent; and in addition, there are many effective illustrations, some in color, drawn by Lynd Ward, a member of the Society of American Graphic Artists. Mildred Widber of the United Church of Christ comments, "Never before has this reviewer seen contemporary illustrations for the entire Biblical message that have so entered into its message and meaning."

I believe that children will love this book and that it will be a bridge to the entire Bible as they grow up. It should prove most helpful in church school and family worship.

The New English Bible—New Testament. Oxford University Press and Cambridge University Press. 1961. 447 pp. $4.95.

This is the English equivalent to our Revised Standard Version. For thirteen years, distinguished biblical scholars from England, Scotland, Wales, and Ireland have been working on a new translation of the New Testament and now it is ready. Work also is now being done on the Old Testament and when this is completed, the English people will have an entirely new translation of the Bible.

The New Testament is well done. There is accuracy, vigor, directness in the style. This is due in part to the concept of their task, the translators had: "Understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his." But it is due also to the painstaking study carried on individually and as a group to perfect this translation. A sample of the accuracy and directness of the text may be seen in this comparison of Matthew 1:24, 25 in the New English Bible (NEB) with the RSV:

Rising from sleep Joseph did as the angel had directed him; he took Mary home to be his wife, but had no intercourse with her until her son was born. And he named the child Jesus.

The RSV reads:

When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.

We predict that this will be a popular translation of the New Testament.

Values in the Church Year by Wm. F. Dunkle, Jr. Abingdon Press. 1959. 144 pp. $2.50.

Non-liturgical churches are coming more and more to recognize the values to the minister and his people in the use of the church calendar of the year. Of course, Christmas, Lent, and Easter have been used; but Dr. Dunkle feels that the church may make use of the entire cycle of the church year. He points up such practical aspects as the use of the calendar as sermon topics, sermon series, special observances, and long-range sermon planning. Dr. Dunkle feels that the use of the church year will lead to a truer worship, a deeper devotion, and a better understanding of the Bible.

The Siddur: The Traditional Prayer Book of the Jews for Sabbath and Festivals. Translated by David de Sola Pool. University Books, Inc. 1960. 879 pages. $17.50.

Almost as much as the Bible itself, this is the book that has shaped the life of the Jews. Its words have echoed down through time, chanted with joy and whispered in consolation, across every age and every landscape in which Jews have lived and praised God. Yet up until now, there has never been an authoritative and definitive translation for Americans of the Siddur in its traditional form. In 1948, the Rabbinical Council of America authorized the translation of the traditional prayer book into English. The staggering task of amassing, studying, verifying and translation the source materials drawn from more than two thousand years of Hebrew literature was entrusted to one of the great Hebrew scholars of our time, David de Sola Pool, rabbi emeritus of the oldest Jewish congregation in America, the Spanish and Portuguese Synagogue in New York.

Assisted by a committee of experts, Dr. Pool has labored for twelve years of intensive and dedicated study to prepare this book; but now it is ready. Like the Hebrew Bible it reads from right to left. The Hebrew is found on the right side and the English translation on the left.

The prayer book bears the deep impress of the Jewish faith. It is a manual of intense personal devotion; but is also the expression of Jewish social idealism. Indeed, it hallows the life of the Jew with reverence and spirituality.

We Protestants, of course, get much help from the Old Testament. We also will profit from a devotional use and study of this significant book —the *Siddur*. It is optimistic in its faith as suggested by this

"Say not how was it that the former days were better than these,

For not from wisdom do you put this question.
Hope in the Lord; be strong and let your heart take courage;
Yea hope in the Lord."

Lenten-Easter Sourcebook edited by CHARLES L. WALLIS. Abingdon Press. 1961. 224 pages. $2.95.

Dr. Wallis is professor of English at Keuka College, New York, and a well-known compiler of anthologies in the religious field. This one is limited to the Lenten-Easter season but it is vivid and fresh and exciting. The user will find a wealth of topics, texts, illustrations, sermon outlines, series outlines, calls to worship, invocations, and prayers for each day of the season, plus source and subject indexes. Far from being a canned sermon book, this text is an effort to revitalize the approach to Easter.

Books Received

When We Worship by ROBERT T. FAUTH. Christian Education Press. 1961. 88 pp. $1.50.

Contemporary Pastoral Prayers for the Christian Year by NATHANAEL M. GUPTILL. Christian Education Press. 1961. 151 pp. $2.50.

Hear Our Prayer by ROY PEARSON. McGraw-Hill Book Co., Inc. 1961. 174 pp. $3.75.

American Christianity: An Historical Interpretation with Representative Documents. Vol. 1: 1607-1820. Edited by H. SHELTON SMITH; ROBERT T. HANDY; LEFFERTS A. LOETSCHER. Scribners. 1960. 615 pp. $10.00.

Basic Writings in Christian Education edited by KENDIG BRUBAKER CULLY. Westminster Press. 1961. 350 pp. $4.95.

Communion Messages edited by FRANK S. MEAD. Fleming H. Revell. 1961. 123 pp. $2.50.

Authority in Protestant Theology by ROBERT CLYDE JOHNSON. Westminster Press. 1959. 224 pp. $4.50.

Seven Words to the Cross by ROBERT F. JONES. John Knox Press. 1961. 92 pp. $2.00.

The Adolescent and His World by IRENE M. JOSSELYN. Family Service Assn. of America. 1952. Sixth Printing. 1960. 124 pp. $1.75.

Address of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.

CHRISTIAN EDUCATION PRESS, 1505 Race St., Philadelphia 2, Pa.

FAMILY SERVICE ASSOCIATION OF AMERICA, 215 Park Ave., New York 3, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

JOHN KNOX PRESS, Box 1176, Richmond 9, Va.

MCGRAW-HILL BOOK CO., INC., 330 W. 42nd St., New York 36, N.Y.

THOMAS NELSON & SONS, 19 E. 47th St., New York 17, N.Y.

OXFORD UNIVERSITY PRESS, 417 Fifth Ave., New York 16, N.Y.

PRENTICE-HALL, INC., 70 Fifth Ave., New York 11, N.Y.

FLEMING H. REVELL CO., Westwood, N.J.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

UNIVERSITY BOOKS, INC., New Hyde Park, N.Y.

THE WESTMINSTER PRESS. Witherspoon Bldg., Philadelphia 7, Pa.

Contributors

G. McLEOD BRYAN is associate professor of Christian social ethics at Wake Forest College, Winston-Salem, North Carolina.

LENA CLAUSELL is associate director, Executive Committee of Christian Education, The Synod of Texas, Presbyterian Church in the United States, Austin, Texas.

LAURISTON J. Du BOIS is the editor of *The Preacher's Magazine.*

DOUGLAS HORTON is former dean of Harvard Divinity School.

DONALD MACLEOD is professor in the Department of Worship and Preaching, Princeton Theological Seminary.

W. B. J. MARTIN is visiting professor of homiletics, Perkins School of Theology at Southern Methodist University.

MASSEY HAMILTON SHEPHERD, JR., is professor of Liturgics at the Church Divinity School of the Pacific.

T. C. SMITH is the pastor of the First Baptist Church, Mooresville, North Carolina.

DWIGHT STEERE is head of the department of music at Centre College, Kentucky.

Learning How To Live At Our Best

1. Find a worthwhile purpose in life.
2. Develop staying power to see life through to a good finish.
3. Earnestly endeavor to rid ourselves of our faults.
4. Frankly admit our own weakness as well as our strength.
5. Remember when we become irritated with people that there is much in ourselves that is difficult for others to endure.
6. Try to see life's problems from the other person's viewpoint as well as from our own.
7. Understand that the highest wisdom is not "Know thyself" but "Know thyself and God."
8. Never forget that love is a healing and stabilizing force in every human relationship.
9. Keep inviolate a period of each day in which to gain fresh resources with which to face courageously whatever comes.

—JOHN SUTHERLAND BONNELL in *No Escape from Life*, 1958, Harper & Bros., New York.

THE GENERAL COMMISSION ON CHAPLAINS
AND ARMED FORCES PERSONNEL